THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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From the Church Advocate.

Christmas Address,

Of the Carrier of the Church Advocate, (Lexington, Kentucky,) to its Patrons.

OLD thirty-five is nearly gone,
Good Churchmen all in Lexington;
Soon thirty-six will be our date,
Good patrons of the Advocate.
We pray you, lend a little time
To listen to our humble rhyme,
And get a little information,
Without much trouble or vexation.

"What is the CHURCH?" all men inquire.
Some say, "A building with a spire,
Where gentlemen and ladies go
To lounge away an hour or so."
Some say, "The CHURCH, the KINGDOM COME,
Is every sect in Christendom,
New Lights and Quakers, and Socinians,
As many CHURCHES as OPINIONS."
Some say, (to whom much praise is given,)
"'Tis *all good folks* in earth and heaven,
But who *they* are we cannot tell—
The Church is quite INVISIBLE."

If such is then their dubious state,
What says the "*little* Advocate?"
"The Church is all that mighty host,
In every land, in every coast,
Baptized and *taught*, through heavenly love,
By those COMMISSION'D from above
To spread the tidings of salvation,
IN EVERY AGE and EVERY NATION."

But hark! we hear our neighbors cry,
"What prejudice and bigotry!
Surely that rule *unchurches us*—
How monstrous and incongruous!
What arrogance! what zeal intrusive!
For a *small* sect to be exclusive!"

EXCLUSIVE, did our neighbors say?
Tell us, good reader, what are THEY!!!
Should *we* be deemed *exclusive*, when
ELEVEN-TWELFTHS of Christian men
Within our limits are included?
And only ONE SMALL TWELFTH excluded?
A twelfth, which left the way we go
Less than three hundred years ago;
But now, in mercy meek and civil,
Consign us all to pope or devil,
Or rank us with that wicked one,
The scarlet dame of Babylon.

Yet even these we trouble not,
But wish them all a happier lot;
Again repeating and again,
"We hate the ERRORS, not the MEN."
Fain would we meet them on the ground
Where holy men of old were found,
Where Peter held the heavenly key,
Where holy Paul rejoiced to be!
Where Christians long in UNION trod
The peaceful path that leads to GOD,
In UNION ate the Gospel feast
For *fourteen hundred years at least.*

But mark—*we* never can come down
To the low ground *they* stand upon;
We cannot leave our noble craft
To sail upon *their* crazy raft,
Which tost by faction's stormy breezes
May in a moment fall to pieces.
Our lot within THE ARK is cast,
We nail our colors to the mast;
Our banner to all eyes unfurl'd—
"THE ARK ALONE CAN SAVE THE WORLD."
The Missionary.

THE CHURCHMAN.

THE EXAMPLE OF CHRIST.

THE Eclectic Review of December last, contains a review of Harris' 'Great Teacher.' The work appears to be the production of an original mind; and though not prepared to express an unqualified approbation of it, we can cordially commend the following extract:

Instead of leaving our faith to apprehend an infinite abstraction, our Saviour has, in his own person, invested the Deity with that power over our minds which a definite object alone can exercise. Instead of claiming our affections merely for the invisible and impalpable cause of mercy, he wrestles with our fears, and challenges our embracing affections, by protesting that there is no feature to be loved in himself, which is not equally to be loved in the character of GOD; that if we admire the tenderness and compassion of his character, we are admiring the very same qualities in the Father; that we do injustice to his representative character, if we do not receive it entire as a perfect reduplication of the mind of GOD. He would have us to believe, and to act on the belief, that so far from attempting to bribe and beguile our affections for GOD, by expressing for us a kindness to which the heart of GOD does not respond, he could not have omitted a single expression of that kindness without giving us a defective idea of the Divine benevolence; that so utterly impossible would it be for him to give us an exaggerated conception of that benevolence, that could we by any process collect and concentrate all the varied expressions of his grace to a focal point, and receive the effect of the whole entire, and at once, that effect, after all, would be a bare and inadequate impression of the love of GOD to man. Whatever doctrine of grace he propounds, whatever promise he gives, whatever deed of love he performs, whatever divine attractions he exhibits,—every such attraction in him is to be regarded as an index to the same quality indefinitely greater in the character of GOD. The conduct of CHRIST is a copy, a living map of the immense expanse of the divine perfections, reduced from its infinite dimensions, and subdued to a scale studiously adapted to the feeble vision of man. The character of GOD, so infinitely reduced, is to be seen in the life of CHRIST; the excellences of CHRIST, if infinitely magnified and restored to their original proportions, are to be found in the perfections of GOD. The character of CHRIST is the conception of a being of infinite amiableness, seeking to engage the heart of a world that reasons by analogy, and to enamor it of divine excellence. How often did he authenticate the life of JESUS, and give it currency as a copy of his own. Had the Almighty Father veiled his glories, and dwelt among us, the history which now belongs to CHRIST would have related, word for word, his own condescending grace; so that, in every word and act of JESUS, we are to recognise, in effect, the voice and movements of paternal love.

MORAL EFFECT OF PREACHING.

THAT preaching is to be estimated by its moral effect, and a preacher valued according to his usefulness, is readily admitted; but if it be thence concluded that this usefulness must be of a specific kind, and that he only is to be esteemed as a preacher who has been instrumental in converting many sinners, we deny the inference. High and important as this work is, there are various other modes in which a public teacher may benefit those who hear him; nor is the conversion of sinners to supersede the 'building up' of believers on their 'most holy faith.' We even question the validity of an opinion proceeding from a highly venerated authority, that 'fruit' is an indispensable proof of being called to the ministry. It assumes a ground which we have attempted to show is untenable: it is fallacious as a test, because bad men have been the means of alarming sinners, and leading them to GOD; and it involves this contradiction, that a man must exercise the ministerial office for an indefinite period before it can be known whether he ought to exercise it or not.—*Life of Dr. Drew.*

THOMAS AQUINAS, A REPUBLICAN.

THE following extract, adduced by the Catholic Herald, from the works of this great metaphysician of the 'dark ages,' as proof of his republicanism, may be regarded at least as a literary curiosity:

"I answer that we must say, that two things are to be particularly regarded concerning the good appointment of princes in a state or nation: THE ONE IS THAT ALL SHOULD HAVE SOME SHARE IN THE GOVERNMENT, for by this means the peace of the people is preserved, and all like and support such a regulation, *as is said in 2 Politic.* The other regards the kind of government, or organization of the magistrates, for though there are divers forms, as the philosopher observes in 3 Politic, there is one government especially in which one governs *according to merit*, and aristocracy, that is the government of the best in which a few govern according to merit. Wherefore the best organization of princes is in a state or kingdom wherein one, according to merit, is chosen to preside over all others, and under him there are others governing according to merit, and nevertheless *such government appertains to all, both because they can be chosen from among all, and because they are also chosen by all.*"

COMMUNICATIONS.

For the Churchman.

THE GREAT SALVATION.

THE salvation through CHRIST claims our attention with authority, and demands our obedience under great penalties. Let us see then in what it consists.

1. It offers to us remission of sins through CHRIST its author, and in consequence of the atonement he has made.

The Scriptures conclude all under sin, because all have sinned; that is, divine revelation considers all men as offenders against the divine law, because in truth and fact they are all so.

The law given to Adam, the father of the human race, was the law of unsinning obedience. He was to observe and do all that GOD commanded him; and through that obedience live and be happy with his Creator. He did not continue in this state, but by eating the forbidden fruit, transgressed GOD's positive command. The penalty was death. This penalty he incurred and became mortal. He also lost his innocence, and the anguish of guilt was his portion. He depraved his nature, and fell under the dominion of turbulent passions and bodily appetite, which rendered him incapable of fulfilling the divine law: for he could no longer do the things that he would, which his conscience and reason approved; but in opposition to both, lived as passion and appetite dictated. His posterity inherited all the evils of the state into which he had fallen—the evil of sin, of depravity, of punishment—not through any arbitrary imputation or decree of GOD, but by that necessity of nature whereby children partake of the disposition, constitution, and state of being which belong to their parents. Hence it has come to pass that evil passions, vicious affections, and uncontrollable bodily appetites have shown themselves in all the children of men from Adam to this day. And under the full force of malignant passions and evil concupiscence, all must have remained, till temporal death consigned them over to eternal misery, had not CHRIST interposed his mediation. Through infinite mercy and love he became our Redeemer, took our nature upon him, and in it fulfilled all righteousness; died in our stead, and, as our substitute, sacrificed that nature on the altar of the cross, and in it bore the burden of GOD's wrath against the sins of men. And GOD acknowledged his acceptance of the atonement he made, by raising him from the dead, receiving him in his human nature into heaven, setting him at his right hand, invested with power and authority to govern the world, as king of the mediatorial kingdom, till the consummation of all things, and by sending the HOLY SPIRIT upon his apostles, whom he commissioned to preach redemption and remission of sins in his name and through the propitiation he has made. He has, moreover, promised that through faith in him, i. e. by believing and doing what he has commanded, we shall be justified from all things from which we could not be justified by the law; that is, we shall have full and perfect remission of all our sins, so that they shall never be brought into account against us. For,

2. By the redemption of CHRIST we are freed from the law of perfect obedience, and are put under the law of grace or favor; and our sincere and unremitted endeavors to obey from the heart all his commands, and comply with all his injunctions, are accepted by GOD through his atonement. All our sins also, whether of infirmity or surprise; and even our wilful transgressions, committed after our belief in him, are forgiven and done away upon our repentance and amendment.

To a person who has any sense of the evil state of his nature, and of his inability perfectly to keep the laws of GOD, who feels the sting of guilt and the condemnation of his own conscience, this must be a most welcome consideration. He will be duly sensible of the greatness of this salvation, because he duly feels the want of it; and will show his gratitude for the precious gift by exerting his utmost endeavors to be made partaker of it.

3. The greatness of the salvation through CHRIST appears from his having given us his Holy Spirit to excite us to embrace, and enable us to fulfil the conditions of the atonement, and remission of sins to be obtained through him.

Adam, as was before observed, by his transgression depraved, corrupted, and weakened human nature, so that it is no longer able to avoid what is evil, nor to perform that which is good; and consequently no longer able to yield perfect obedience to the laws of GOD. It has also been observed that CHRIST has in our nature fulfilled this law, and paid its penalty, and thereby freed us from its obligation: and in its room has given us a new law, even the gracious law of his Gospel, by which our sincere, though imperfect obedience is accepted instead of that unsinning obedience which we were no longer able to perform. He has, moreover, given us his Holy Spirit, to be in us a principle of a new and holy life, exciting and enabling us, by faith and penitence, to embrace his mediation, relv upon his atonement, and obey the laws of his Gospel, which he has commanded us to do to the end of our lives. So that if our own fault and perverseness do not hinder, we shall by his mercy obtain the full effect of that redemption he has wrought for us. And this constitutes the last particular in which the greatness of the salvation offered to us through him consists, viz.

4. The resurrection of our bodies and eternal life, i. e. endless happiness in heaven.

This indeed crowns the whole, and is the end aimed at by all that he has done and suffered for us: it is the consequence of the last particular—our having his blessed Spirit to govern and direct us in our pilgrimage through this uncertain world. For "if the Spirit of Him that raised up JESUS from the dead dwell in you, he that raised up CHRIST from the dead shall also quicken your mortal bodies, by—or beeause of—his Spirit that dwelleth in you. As in Adam all die, so in CHRIST shall all be made alive." 1 Cor. xv. 22. That is, as death came upon all men through the first or natural Adam, so resurrection shall be to all men through CHRIST the second or spiritual Adam. All shall rise at the last day, that all may be judged, and that all may in the body "receive the things done in the body, according to that they have done, whether it be good or bad." 2 Cor. v. 10. The consequence of the resurrection, therefore, will be different, according to the different states of those that rise. For "they that have done good shall come forth," from the grave, "to the resurrection of life; and they that have done evil, unto the resurrection of damnation." John v. 28, 29.

Thus have I, in a short and plain manner, endeavored to set before you the greatness of the salvation referred to in the text, and the ground on which it claims your attention. It remains for you, my readers, to judge for yourselves whether any, and how great condemnation may be due to those who neglect it, either by rejecting it altogether, or dishonoring it by a wicked life.

CATHOLICUS.

For the Churchman.

MR. EDITOR,—Allow me to say, through your columns, that in my humble estimation, three-fourths of all the labor expended by the students of the ancient languages in our country is wholly lost. The principle upon which our studies are usually conducted is wrong, i. e., if our design is actually to learn the languages that we study. We translate the language to be attained into our own: the only true course is exactly the reverse. The beginner should be taught *viva voce*, or by a vocabulary and phrase-book, enough of the language studied to furnish somewhat of the material, and then put directly to the manufacture of sentences in that language itself. This, it is true, should be accompanied by the exercise of double translation, as a means of extending the stock of words and phrases. In this exercise the aim must be to secure the ready substitution of the words and phrases of the language studied, for those of our own as given out by the teacher. But as I am not going into a discussion of the subject generally, I shall only add here, that upon demonstrable laws of the human mind, the most common methods of studying can never, by any possibility whatever, produce a good knowledge of a new tongue. One may have translated, and with some justice, every existing fragment of Greek literature, and, if it has been his chief employment to put English for Greek, his knowledge of *that* language will be very imperfect.

The particular design of this communication is, to invite the attention of theological students to a very simple device in the study of Hebrew, which the writer has adopted much to his own advantage and satisfaction. It is this: after attaining, in any way whatever, the knowledge of a few words and phrases, as much, say, as is usually remembered upon the perusal in the common method, of twenty chapters in Genesis—this knowledge, of course, having been attained in connection with some regard to the forms of words in their several changes, let the student take his English Bible, and open to the first verse of Genesis. He takes the phrase, *In the beginning*, and asks himself what is the Hebrew, either penning the translation, or repeating it aloud, with careful thought upon its entire form. If the Hebrew phrase does not occur to memory, it must be noted as blank for the present. He then takes up the phrase, GOD *created*, and proceeds in the same way. If only one of the original words can be recalled, let the other pass for the present. Let him proceed in this way through a verse, or if he please, through several: and after having made a hearty attempt to put down, or accurately pronounce the whole, he may turn to the Hebrew and finish his translation.

This is not designed to supersede any other method of study that may be found actually profitable, but as *one sure method* of rapidly adding to our knowledge of this most venerable and sacred tongue. A little time devoted to this practice will teach the student its value, in a far more convincing way than would be possible by any extended exhibition of it or its reasons. He that fairly tries it will excuse the apparent dogmatism of these lines.

Perhaps it ought to be observed, that in the attempt to supply the original, the grammar and lexicon should be employed, wherever the root of a word, not remembered in a particular form, can be recalled. For instance, one may recall the Hebrew verb, *to make*, without remembering the form for the phrase, *and he made:* here the grammar and lexicon may give their aid.

I shall not anticipate the objections that may readily enough be made to the matter or manner of this article. There are a large number possible, if one may judge from the already recorded discussions of the general topic. Should any correspondent of the Churchman feel inclined to offer such as are worthy of attention, they shall meet as full and fair an answer as my acquaintance with the subject will allow. I have no other design in the case, than to contribute, if possible, some small mite toward the better use of the time and strength sometimes given to the study of other languages than our own, and generally to less purpose than the exigences of the case really demand.

Truly yours,
C. S. A.

Morristown, N. J., January 20.

For the Churchman.

PRIDE.

OF all the follies to which man is addicted, pride may be classed among the most ridiculous. When it extends beyond self-respect, it assumes a likeness so totally at variance with mortality, that we cannot but smile as we look upon it. A creature of the dust, exposed to the thousand ills and downfalls of life, surrounded by the quicksands of misfortune and the whirlpools of error, taking upon itself airs, and puffing itself up with boastings. Can there be any thing in the whole universe so void of symmetry? Examine, for a moment, the slender thread on which hangs our existence. See! a breath of obnoxious air cuts it asunder, or a bruise may sever it, or a cough may unloose it; and even if it escapes the common casualties of life, time will rust it, and age finally destroy it. We may do our utmost to preserve it, we may do every thing to invigorate it, but no! the decree has gone forth, 'Thou shalt die!' Man, with all his strength, with all his boasted wealth, with all his command of power, must one day resign them for the grave. Comment is unnecessary.

WORLDLY PLEASURE.

IN the world we hear a great deal said about pleasure. It is something about which all are anxious. Far and near, we hear the inquiry, 'Who will show us any good? Who will show us any good?' Old and young are alike found pressing onward to the goal. But where is the goal? Where is that happiness so eagerly sought after? We see the aged in the throng. The man of seventy with the youth of twenty. Alas! well may we ask, Where is it? If the long-experienced in the chase have not found it, there is little hope for those who have but just entered. But turn aside from the crowd to yonder pilgrim, who is refreshing himself by the still waters. He has the key of happiness, ask him. What are his directions? 'Take,' says he, 'the peaceful and quiet path of religion. It may not at first please the eye, but as you proceed it will become more and more pleasant, and the end will be PERFECT HAPPINESS.'

V. W. V.

For the Churchman.

MR. EDITOR,—Among the difficulties with which that rising and popular institution, our General Theological Seminary, has had to contend in attaining to its present strong hold on the respect and confidence of the Church, has been the surmise, ripened sometimes into positive assertion, that it has a tendency to draw the attention of young men from their respective dioceses to the State and city in which it is located. What foundation there is for such a surmise, and what truth in such an assertion, may be learned from a few statistics which I have been enabled to gather on the subject, taking Swords' Almanac for the present year as my guide.

Of the Alumni of the Seminary, the following are facts:

The *Diocese of New-York* has gained from Connecticut 3, Kentucky 1; total 4.

The *City of New-York* has gained from Kentucky 1; total 1.

There have *gone from* the Diocese of New-York as follows: To Massachusetts 1, Vermont 1, Connecticut 5, New-Jersey 4, Pennsylvania 2, Delaware 1, Ohio 3, Illinois 1, with the Missionary Bishop 1, China 1; total who have gone from the Diocese of New-York to other parts of our Church, and on a foreign mission, 20.

Of the above, the following belonged to the *City of New-York:* Vermont 1, Connecticut 4, New-Jersey 2, Pennsylvania 1, Ohio 1, with the Missionary Bishop 1; total of those belonging to the city of New-York, who have removed to various and distant parts of the Church, 10.

It appears, then, that the account with the city of New-York will be as follows:

Gained from one other diocese, 1
Given to six other dioceses, . 10
Balance against the city, — 9

The Diocese of New-York,
Gained from two others, . . 4
Given to nine others, . . 19
To a foreign mission, . 1—20
Balance against the Diocese, — 16

Five of the Alumni are settled in the city of New-York, three of whom belonged to that city when they entered the Seminary.

As connected with the supposed unfavorable tendency of education at the Seminary for ministerial labors out of the city, I mention the further fact, that of the Alumni who belonged, at their entrance, to the city of New-York, while but three are settled in that city, and besides those who are laboring in six other dioceses, eight are settled in different and distant parts of the Diocese of New-York, extraneous from the said city.

So much for the Seminary.

In further illustration of the mischievous tendency of education for the ministry in the city of New-York, I have instituted an examination, which results in the following statistics; touching those who, in the Seminary and out of it, have pursued their studies, in whole or in part, in that city.

Of such there are now settled as follows:—Maine 2, Massachusetts 6, Rhode-Island 3, Vermont 1, Connecticut 21, New-Jersey 11, Pennsylvania 15, Delaware 1, Maryland 11, Virginia 4, North-Carolina 5, South-Carolina 11, Georgia 1, Ohio 5, Kentucky 1, Tennessee 1, Alabama 1, Michigan 1, Illinois 1, Missouri 1, with the Missionary Bishop 1, Greece 2, China 1; total of clergymen educated in whole or in part, in the city of New-York, now settled in other States than New-York, or engaged in foreign missions, 107.

Of clergymen educated, in whole or in part, in New-York, and *belonging at the time to that city*, there are now settled as follows:—In Maine 1, Vermont 1, Connecticut 7, New-Jersey 3, Pennsylvania 4, Maryland 2, Virginia 2, Georgia 1, Ohio 2, Michigan 1, Missouri 1, Greece 1; total 26.

Forty-three of the clergy of the Diocese of New-York, settled in various parts of the State, out of the city of New-York, including some of its most laborious and faithful missionaries, were educated, in whole or in part, in that city; and 17 of them *belonged to the city*.

These, Mr. Editor, are facts; and facts are apt to be pretty stubborn things. They will not even give way to fine theories. Honest minds, however, will make all theories give way to them; and to such, I think, I can safely appeal in favor of the position that the tendency of the General Theological Seminary has not been, and if the future may be judged from the past, cannot, in any reason, be feared to be, to draw off young men from other dioceses to New-York, or to unfit them for duty in country parishes.

I will not ask the other editors of our Church to serve the cause of truth, and arrest the progress of unfounded prejudice, by inserting the above, because I know I may depend upon their desire, as gentlemen and Christians, to

DO JUSTICE.

For the Churchman.

ONDERDONK ON REGENERATION.

NO. I.

MR. EDITOR,—The controversy upon the subject of regeneration, which has been so much agitated in the theological world, is more a question of words than of things. As to the latter, there is in reality little difference of sentiment. That there is a change in baptism, constituting the subject of it a member of CHRIST's kingdom upon earth:—that there is also a change of heart further necessary to ensure the final favor and acceptance of the divine Judge—that each of these is distinct from the other; and that both are essential—are positions generally, if not universally conceded by sound and learned divines on all sides. But whether the term regeneration should be applied—i. e. when used technically—only to the concurrence of both these changes, or exclusively to the one or the other, or indifferently to either, these are the points of disputation. Nor is it an idle controversy; for an adherence to *right terms* is of immense importance to the preservation of *right doctrine.* This will be readily granted by any one who has contemplated intelligently the rise and progress of errors in the past history of the Church.

The last of the theories above stated, applying the term REGENERATION indifferently to the change of baptism, or the change of heart, and denominating the one *baptismal*, and the other *moral* regeneration, is the one which is advocated in the ESSAY on REGENERATION recently published by the Assistant Bishop of Pennsylvania. Upon this essay it is my desire to offer through your columns a few comments. And I am obliged to differ from the views lately offered by yourself in reference to the same work. I enter upon this design, which in itself is but a modest effort, with no little hesitation; fully conscious of the personal disadvantage in which I shall appear by the side of the distinguished author of the ESSAY; but my object is the truth, and my objections, such as I suppose and in part know, are entertained by others more able (and perhaps more prudent) than myself; and I am willing that the truth should appear, even though it be at my personal expense. *Valeat veritas.*

My objection to the system advocated in this essay lies 1st, against the theory as a whole: and 2d, against its characteristic feature—the application of the term REGENERATION to the *change of heart as independent of baptism.* The remainder of this paper will suffice for the first particular, the second in my next, after which I shall crave room for a third paper upon some special points in the essay, and a fourth for a concise statement of what I believe to be the true scriptural system upon the subject.

And 1st. AS A WHOLE, has it not occurred to the acute author of the essay himself that his theory does not reach the demands of the question at issue? That it proves nothing, settles nothing, in this controversy, for which divines have thought it worth while to contend? What if the Scriptures, which adhere to no systematic use of LANGUAGE, (although they do, and from the nature of the case, must contain a perfect system of DOCTRINE,) and what if sound and authoritative theologians,—who do not ALWAYS use language in its strict and scientific sense—have sometimes employed the term REGENERATION in different meanings? This only proves to us how that term in rhetorical language MAY be applied, but it proves nothing as to how in scientific language it SHOULD be. The MAIN proposition of the ESSAY is, "That in both the change of state, and the change of character, the person who is the subject of it is said to be born again, or *regenerated.*" And the volume is chiefly filled with evidences in proof of this, sought out from the Scriptures, the Apocrypha, the fathers, and *various* other authorities of more modern date. And let it be observed, the term is not attempted to be limited to these two changes by any propriety of application; on the contrary, its application to them is expressly put upon the same ground with its application to various other changes,—the resurrection, for instance.* What, then, is the amount of the whole? The reality of these changes no one will deny. That the term regeneration may be applied to each separately in this sense, i. e., the lower figurative sense in which it is applied to the resurrection and other changes, even political, will be disputed by none in his senses. It needs no learned essay to prove it. Will it be presumptuous to say that the essay, as a whole, amounts to nothing? Certainly when the author has accomplished his purpose of diluting the term down to the force of a common metaphorical expression, to be applied as fancy may dictate, it will be unfitted altogether for the vocabulary of grave theology. The whole state of the case upon which this controversy is founded may be thus stated. Man, as a child of Adam, is in a state of condemnation. The Gospel proposes to transfer him into a state of salvation directly the opposite of this his natural state, by which transfer, as he was before the child of Adam, he now is constituted the child of GOD. This transfer the "ESSAY" before us terms a change "FROM THE CURSE OF SIN TO PARDON;" regarding it as composed of the two "REGENERATIONS" of which it treats. The "ESSAY," however, does not apply the term REGENERATION to this whole change. The question then which arises upon the above view of the state of the case is,—1st, Does this transfer take place in any single act? and 2d, if so, in what? Although the MAIN PROPOSITION of the "ESSAY" seems to answer the first question it really answers neither. For although the two changes designated in that proposition be *distinct* they are not therefore *independent.* The change of heart may still be subordinate to baptism, and in no other manner concerned in the full transfer, than as it is thus subordinate. This may or may not be the case, for all that is asserted in the MAIN PROPOSITION. However, though the head and front of this ESSAY be thus nugatory and unoffending, not so some of its COLLATERAL INVESTIGATIONS. In the course of the Essay it is distinctly maintained that the change of heart may not only be regarded as a DISTINCT constituent of the change from the curse of sin to pardon, but also that it is an INDEPENDENT and CO-ORDINATE constituent. The term DISTINCT, it may be proper to say, is used in the Essay for the idea to which I have

*Essay on Regeneration, p. 3?.

taken the liberty here to appropriate the term "INDEPENDENT." This collateral proposition of course implies that there is no one act in which the transfer stated above takes place, and therefore no act of regeneration in the high sense which is contended for by the advocates of one regeneration. And thus the way is opened for the proposal of my second objection.

ζ.

THE CHURCHMAN.

SATURDAY, FEBRUARY 13, 1836.

TERMS,

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year.

A Letter on Christian Union, to the Right Rev. B. B. Smith, Protestant Bishop of the Diocese of Kentucky, by the Right Rev. FRANCIS PATRICK KENRICK, Roman Catholic Bishop of Arath, and coadjutor of the Bishop of Philadelphia. Philadelphia: published by M. Fithian.

THE publication of Bishop Smith's Letter on Christian Union may yet be found worthy of a chapter in the history of the Church. It first appeared in a theological review under the patronage of Presbyterians or Congregationalists, and being written at the urgent request of the editor, may be said to owe its origin to a sense of the evils of division, and an experience of its bitter fruits; and the manner of its reception has furnished abundant evidence that the evil of division is sorely felt, and that an adequate remedy would be extensively accepted. The letter was written with admirable discretion, and designed to impress the reader with a sense of the necessity of an outward union as well as of a union in doctrine and affection, and to point out the mode by which the nature of this outward union may be ascertained. There must be a return, it says, to "ONE OUTWARD FORM OF CHRISTIANITY," and "every attempt to put a stop to the dissensions and subdivisions which distract the Church must for ever prove futile, until Christians are agreed in ONE OUTWARD FORM OF CHRISTIANITY." But how are we to ascertain this outward form? How is it, asks the Bishop, that Christians come to such admirable agreement in respect to the canon of Scripture? We go back to a period of Christian antiquity, anterior, by universal consent, to great corruptions, and admit into our canon such books as we find then to have been received every where and with one consent as sacred books. Now let us pursue, says the Bishop, the same course in regard to the union of the Church that we adopt in regard to the canon of Scripture, and we may reasonably hope that the result will be an agreement of the same kind.

The reader cannot fail to perceive that these suggestions of the Bishop are of a general and preliminary nature. He does not say, nor in any way intimate, what he believes to have been the particular form of union which our Saviour instituted; but merely attempts to settle the principles upon which such an inquiry might be fairly and philosophically conducted, professing his entire willingness to abide by the result, whatever it may be.

The majority even of thinking men are impatient of investigation, and ready to jump to conclusions; and thus, where there is one man who will institute the inquiry which Bishop Smith recommends, a hundred may be found who think they can see the results. But there is one class of these hop-skip-and-jump reasoners whose impatience it is particularly desirable should be curbed. We allude to those of our Protestant brethren who confidently tell us that such an inquiry must lead its followers to the Church of Rome. Many, we believe, there, are who shrink from the radical and anti-social scheme which would shiver the Christian world to atoms,—and others who want something more substantial than Mr. Vandyck's impalpable project of harmony,—which, like the ghost of Anchises, *frustra comprensa manus effugit imago*, will for ever elude the grasp,—and who desire to have a real and visible union effected of those who substantially agree in doctrine, but who are yet discouraged from the attempt to bring it about on the principles which Bishop Smith suggests, from some vague and startling fears of Popery. The result which such Protestants would be likely to fear, Roman Catholics would naturally desire; and for the sake of inquirers of both descriptions, but especially of the former, we are rejoiced at the appearance of Bishop Kenrick's letter: for Bishop Kenrick as a Roman Catholic readily accepts Bishop Smith's proposition, and insinuates, as might be expected, that the inquiry which he has instituted will bring him into communion with the See of Rome. Thus has he afforded Bishop Smith an opportunity of showing that those views of Christian union which distinguish the Church of Rome have not a shadow of support from that period of Christian antiquity to which both parties agree to defer. We hope that Bishop Smith will not suffer the occasion to pass unimproved. He owes it, we think, to such candid inquirers among our Protestant brethren as those at whose instance his essay was written: he owes it to the candid among Roman Catholics, all of whom must accept of his principles of inquiry, and who thus profess a willingness to return to the model of primitive antiquity. He owes it, moreover, to the cause of truth and his own Church, to advance one step further toward the results to which his inquiry would lead. The Bishop, we are sure, will pardon the opinion which we thus venture to express; and should he coincide in its correctness, we shall have the satisfaction of knowing that the inquiry is intrusted to one, than whom few could bring to it a calmer temper or a cooler head.

We now leave the general question with those to whom it more properly belongs, and propose as Episcopalians to take a brief review of Bishop Kenrick's letter. It is written, we sincerely believe, with the best intentions; in that plain, pious, and respectful style which impels us to ascribe to the simplicity of a good heart some views and statements, which, in a different dress, might be attributed to a sophistical head. In order, however, to bring the substance of the letter under review in such a way as may exhibit to our readers the more clearly the distinguishing tenets of our own Church, we shall state the three heads under which our extracts may be classed, with a brief exposition of what the Church holds respecting each.

These heads are—and in mentioning them we desire to be understood as expressing an entire assent to each of them—1. The AUTHORITY of the CATHOLIC CHURCH, 2. the *unity* of the Catholic Church, and 3. the apostolicity of the Church of England.

First. The AUTHORITY of the Church.

Archbishop Whately, in his treatise on the origin of the corruptions of the Romish Church, points out an ambiguity in the word *authority*, of which most readers have probably a confused notion, but of which few have a distinct perception. Sometimes it is equivalent to the Latin word *auctoritas*, and is used to designate the weight of superior wisdom, especially as expressed in the collective counsels of the wise and good; an authority of the same nature as that with which the advice of a father is invested in the estimation of a pious and dutiful child. The authority of the Catholic Church in this view is a doctrine of immense importance: it speaks out plainly in attestation of the fundamental doctrines of our religion, and invests them with the highest of human sanctions; nay, with more than human sanctions, since we may well believe, as Bishop Kenrick intimates, that the minds of men could have been harmonized in their belief of such sublime truths, only by the influence of the HOLY SPIRIT. In short, we may accord to the Catholic Church the highest authority which is consistent with the right of private judgment and of appeal to the Scriptures as the final arbiter. In the same way, though with a different shade of meaning, we speak of the authority of the Catholic Church when we allude to its testimony to matters of fact: thus it is on the authority of the Catholic Church that we receive the books of Scripture, and are confirmed in the belief that infant baptism, the change of the sabbath from the last to the first day of the week, and some other usages, received apostolical sanction. The other use of the word authority is when it is taken in the sense of power, and is equivalent to the Latin word *potestas*. In this sense we believe that none but GOD has authority over the conscience, and that this authority is manifested to us in the Church by no other vehicle than the sacred Scriptures. This distinction is observed in one of our articles, where it is said the Church hath *power* to decree rites and ceremonies, and hath *authority* in matters of faith.

Now this ambiguity is the occasion of a sophism which Roman Catholic disputants manage with no little astuteness, and against which we desire the reader to be guarded. They talk very speciously about the necessity of the authority of the Church for settling the canon of Scripture, and for determining primitive usage; draw the saddest pictures of the abuses of private judgment; eloquently recommend the authority of the Catholic Church as a remedy, and enforce their opinion by the testimony of the fathers. In all this, they use the word in its legitimate sense, expressive of enlightened and intelligent deference; and having thus gained your approbation for the authority of the Church in this sense, they adroitly shift the term to its other meaning, and express their amazement that you do not believe in the authority, i. e. in the power of the Church to compel a blind and unreserved obedience. Now, in the authority of the holy Catholic Church in the former sense, Episcopalians in common with the early fathers and the entire Catholic Church, most firmly believe, and they regard it as imposing a tremendous responsibility on the individual who ventures to reject any of the fundamental verities of the Christian faith. But the authority of the Church, in the latter sense, they discard as a usurpation peculiar to the Church of Rome. From the following quotations it will be seen that Bishop Kenrick has innocently fallen into this sophism, arguing very convincingly in behalf of the authority of the Church in the *catholic* sense of the term, and then fancying that he has rendered it obligatory in the *Romanist* sense.

"You appear, Right Rev. Sir, to think that this unity of faith would best be brought about by limiting the assent necessary for Church communion to the symbols of faith which were in use previous to the Reformation. 'Was it wise, (you ask,) to attempt to add to the brief, general comprehensive creeds, by which, down to the time of the Reformation, Christians were content to regulate their faith? It would seem that a return to those outward forms and symbols of our faith which prevailed in the earliest and comparatively incorrupt ages of Christianity, must yet be the standard after which all Christians must agree to copy.' I fully agree with you that the return to these ancient and venerable symbols would be an important step toward union, especially if the article of the Apostolic Creed, 'I believe in the holy Catholic Church,' were assented to unreservedly, as explained by the Fathers of Nice and Constantinople in the creed which bears their name: 'We believe in one, holy, Catholic and Apostolic Church.' Then, indeed, would all divisions be at an end! He who believes the Church, regards her as the spouse of CHRIST, glorious and pure, having neither spot, nor wrinkle, nor any such thing. He acknowledges her as the house of the living GOD, the pillar and the ground of truth. He feels confident that the gates of hell shall never prevail against her. He enters into the inviolable unity of her faith; he venerates the sanctity of her sacraments; he admires the universality of her diffusion, and looks up with reverence to her apostolic ministry continued in unbroken succession. But how can we hope that these symbols of faith will be received by all, unless those who know the glorious things that are said of this city of GOD, unite in proclaiming her authority? What would it avail if these symbols were nominally received, and the privileges of that holy Catholic Church still called in question? Every attempt to form a real union among the professors of Christianity will be vain, unless the authority of the Church in defining the revealed doctrines and proscribing errors be admitted. Could it be that so many millions of men should harmonize, as it were by accident, in their judgment regarding doctrines, which as far exceed the sublimest conceptions of man, as heaven is elevated above earth? Without this directing authority you will still witness the multiplication of errors and of blasphemies. The weak mind of man will seek to suit the revelation of GOD to his fancy; and each day will witness some new absurdity proclaimed on the authority of a divine book, which the ignorant and unstable constantly wrest to their own perdition." * * * *

"As you are convinced that all Christians should return to those symbols of faith which were used in the Catholic Church before the Reformation, you will also find that no better means could be devised for maintaining inviolate the divine authority of the holy Scriptures. 'Might not the most desolating and disastrous consequences (you ask) result from controversies respecting the books which go to make up this one Bible?' Most undoubtedly: but can you hope that these controversies will not be agitated, and what is still more awful, that we may not have here, as already there are in Germany, great numbers of Protestant ministers publicly exploding the divine inspiration of the sacred volume, and explaining away the miracles of CHRIST, and all that is supernatural in religion? When the rock of church authority is wanting, what is there to check the ever-advancing waves of human temerity? Truly, if controversies respecting the sacred books have not hitherto been excited, it appears to me to be owing to the fact that their general admission by professing Christians led all to regard this as a settled question. If every Protestant had to adopt the mode of investigation which you develope, I am apprehensive that the results might not be quite so harmonious. You, however, have a better right to know how Protestants form their faith on this important subject." * * * *

"It is not my intention to excite doubts, or to challenge controversy on this topic; but as it is all important that all Christians, learned and unlearned, should agree as to the divine authority of all the sacred books, and should know them by some easy and certain method, I submit to your good sense the importance of following in this, as well as in the symbols, the faith, tradition, and solemn definition of the Apostolic Church. No one, however learned, need blush to say with the great Augustin, 'We distinguish from the books of posterior writers the excellence of the canonical authority of the Old and New Testaments, which, from the days of the Apostles, through the succession of bishops, and the propagation of churches, being established, is placed aloft as on a throne, every faithful and pious understanding rendering it homage.' 'You see (says he elsewhere) how great is the authority of the Catholic Church in this respect, which is confirmed by the series of bishops succeeding one another from the well-founded Sees of the Apostles, down to the present day, and by the consent of so many nations.' He does not hesitate to affirm, 'I indeed would not believe the Gospel, unless the authority of the Catholic Church moved me thereto.' And speaking of the Acts of the Apostles, he says, 'Which book I must believe if I believe the Gospel, since Catholic authority commends both Scripture alike.' If we go back to the days of Tertullian, we shall find him applying his golden rule to this point, when he refuses to allow heretics to argue from the Scriptures, since he maintains that without Scripture we can prove that they have no concern with Scripture, on account of their posterior origin. 'Therefore an appeal must not be made to the Scriptures; nor must the contest regard them, since there would be either no victory gained, or the victory would be uncertain, or equivalent to uncertain. For even though the scriptural dispute should have such a termination as to leave each party equal, the order of facts required that the first questions should be, TO WHOM DO THE SCRIPTURES BELONG? From whom, and through whom, and when, and to whom, the system of instruction was delivered, whereby men become Christians? for wherever it shall be manifest that the truth of Christian instruction and faith exists, there will be the truth of the Scriptures, and of its exposition, and of all Christian traditions."

We are grieved to see Bishop Kenrick insinuate that Protestants have no other ground than the authority of *his* Church on which to believe in the genuineness and veracity of the sacred Scriptures. Bishop Kenrick, indeed, writes like a pious, simple-hearted man, and as he falls, with apparent sincerity, into the track of argument which the abler theologians of his Church have marked out for her children, we advert to his expressions on this point with grief, but not with censure. But the course which has been generally pursued by the Romish divines on this subject, and which in this country especially has been, and is most vigorously pushed forward, deserves to be mentioned with unbounded execration, as being little short of a direct encouragement of infidelity. You are indebted, say they, to the authority of the Catholic Church for the canon of Scripture; if, therefore, you deny the authority of the Church, you must deny the Scriptures; and thus you must either become Roman Catholics, and believe in the infallible authority of the Church, or else give up the very grounds on which you hold the Christian faith. Thus the poor Protestant is put on the horns of a dilemma, and compelled to become either a Papist or an infidel. In the controversy which was conducted a few years ago in this city between Messrs. Power and Levins on the one hand, and Dr. Brownlee and his coadjutors on the other, the cunning and doggedness with which this argument was plied by the Romish disputants, and the shuffling, bungling way in which it was met, or rather dodged, by their antagonist, had the effect, as was at the time the general complaint, of throwing many readers into the ranks of infidelity. We may smile (though not without a mixture of pity and shame) at the Protestant, who, by vainly attempting to drive his adversaries into deism, could thus suffer himself to be coolly basted and taken up and swung on one prong of the dialectic fork; but what shall we say to the Romanist who aims by a pitiful sophism to blind the minds of his fellow Christians to the truth of their religion, and who is willing for the sake of gaining proselytes to his own Church, to betray the citadel of our common Christianity! No intelligent Episcopalian, we venture to say, could be caught in such a mesh: our divines have taught us to distinguish between the legitimate authority of the Catholic Church and the despotic authority of the Roman Church: to the former we respectfully defer, and rest on it exclusively for our belief in the canon of Scriptures, and on it, in conjunction with the Scriptures, for the observance of sundry Christian usages, by means of which the Romish disputants contrive to throw dirt into the eyes of their Protestant opponents: and thus holding fast to the Catholic Church, and yielding to it such deference as is founded in right reason, we have a sure standard by which to adjust the claims and overthrow the vain pretensions of the Romish Church.

Second. The *unity* of the Church.

We believe as firmly in the unity of the Church as do Roman Catholics: that JESUS CHRIST is the centre of the unity, and that bishops of apostolical succession are the officers by whom the unity is preserved. Neither the Church of England, nor her daughter in America, has taught or done aught to violate this unity of the Church, as instituted by CHRIST, and understood and cherished for the first four centuries of its history. But *tussis sub crepitu* (as Hudibras has it,) has ever been a favorite art of the Romanists; and they generally set up the cry of church unity in order to slur under it the empty phantasm that the Bishop of Rome, who is called the successor of St. Peter, (though St. Peter was probably never at Rome,) *is the Vicar of* CHRIST, and that all other bishops ought to obey him as they would CHRIST in person. It is this notion which Bishop Kenrick, under cover of church unity, seeks to bolster up with the venerable authorities of Irenæus and Cyprian; that Cyprian whose history affords the most abundant proof that he had never heard of the tenet.

To what extent the divines of the Church of Rome in this country are acquainted with the works of the divines of the Church of England, we pretend not to know, but we do know that if they would aim even at the semblance of creditable and manly argument, they will be compelled to study the writings of Bull, Barrow, Hicks, Stillingfleet, and others who have distinguished themselves in the controversy with their Church. It is really idle, it is insulting to the learned reader, and taking an unfair advantage of the unlearned, to adduce, as Bishop Kenrick does in the letter before us, such testimonies as those of Irenæus and Cyprian, which have been shown a hundred times to be—nothing to the purpose. As a specimen of his authorities, we shall make a quotation from his letter, and throw in a parallel column a corresponding quotation from a book written two hundred years before—Dr. Barrow's Treatise on the Pope's supremacy:—

From Bishop Kenrick.

"I thank you, then, Right Rev. Sir, for having called public attention to this excellent principle, which has still more ancient and venerable authority to support it. The martyr Irenæus detected the errors of his day by the application of this rule. Referring with confidence to the faith and tradition of the Churches throughout the world, whose bishops traced their origin to the Apostles, he says, 'Since it would be very long to enumerate in this volume the succession of bishops in all the Churches, by appealing to the tradition of a Church the greatest and most ancient, and known to all, which was founded and established at Rome by the two most glorious Apostles, Peter and Paul; a tradition which she has from the Apostles, and the faith which she announces to men, and which comes down to us through the succession of bishops, we confound all those who in any way, either through self-complacency, or vain-glory, or blindness and perversity, gather otherwise than is meet. FOR WITH THIS CHURCH, ON ACCOUNT OF HER MORE POWERFUL PRINCIPALITY, IT IS NECESSARY THAT EVERY CHURCH AGREE, THAT IS, THE FAITHFUL WHO ARE ON ALL SIDES, in which Church the tradition of the Apostles has been preserved by the faithful who are on all sides.' These testimonies need no illustration, and lead us at once to that unity which is the object of our pursuit. That see, to whose faith and tradition these illustrious writers specially appealed still subsists, and in the unbroken succession of her bishops, exhibits a chain of traditionary evidence that reaches back to the days of her glorious founders."

From Dr. Barrow.

"*To this Church*, said Irenæus, *it is necessary that every Church (that is the faithful who are all about) should resort, because of its more powerful principality*,* what is meant by that *resort* will be easy to him who considereth how men here are wont to go up to London, drawn thither by interests of trade, law, &c. What he did understand *by more powerful principality*, the words themselves do signify, which exactly do agree to the power and grandeur of the imperial city, but do not well suit to the authority of a Church; especially then when no Church did appear to have either principality or preeminence. And that sense may clearly be evinced by the context, wherein it doth appear that St. Irenæus doth not allege the judicial authority of the Romish Church, but its credible testimony, which thereby become more considerable, because Christians commonly had occasions of recourse to it."

*Ad hanc enim Ecclesiam propter potentiorem principalitatem necesse est omnem convenire Ecclesiam, hoc est eos qui sunt ubique† fideles." St. Irenæus lib. iii. adv. hær. c. iii.

† Bishop K. has it "undique," and founds an argument on the word: we give another reading, which we believe to be the true one.—ED. CHN.

In the same way Bishop Kenrick adduces the testimony of Cyprian, waiving, as he says, "all controversy about the nature of the power which Peter received for the preservation of unity, but *satisfied with what must be very apparent, that Peter was specially appointed its guardian*." How apparent this is we shall see presently, but first we must insert the passage from the Bishop's letter.

"St. Cyprian, whose opposition to a particular decree of Pope Stephen, renders his testimony respectable with Protestants, will be my chief authority on this point. He deplored the evils of schism, which even at that early period desolated a portion of the Christian world, and he pointed out its causes and remedy: 'No return is made to the origin of truth, nor is the head sought after, nor the doctrine of the heavenly Master observed. If any one consider and examine these things there is no need of a long treatise and of arguments. The proof is easy to gain faith by the compendious way of truth. The LORD said to Peter, "I say to thee that thou art Peter, and on this rock I will build my Church, and the gates of hell shall not prevail against it. To thee I will give the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound also in heaven, and whatsoever thou shalt loose upon earth shall be loosed also in heaven." And after his resurrection he says to him, "Feed my sheep," and although after his resurrection he gives to all the Apostles equal power, and says, "As the Father hath sent me, I also send you. Receive ye the HOLY GHOST: whose sins ye shall forgive, they are forgiven: whose sins you shall retain, they are retained:" yet, to manifest unity, he ordained by his authority the origin of the same unity, beginning from one. Even the other Apostles were certainly the same as Peter, admitted to the equal participation of honor and power, but the commencement arises from unity, that the Church may be shown to be one.' As I write with a sincere desire to promote unity, and with no disposition to dispute, I waive all controversy about the character of that power which Peter received for the preservation of unity; and I am satisfied with what must be very apparent from the texts of Scripture cited by the saint, as well as from his own observations, that Peter was specially appointed its guardian. The same authority for preserving the unity of the Church was acknowledged by this illustrious martyr to have descended to the Bishops of Rome, as successors of Peter, whence he speaks of the Roman See as 'the chair of Peter,' the '*cathedra principalis*,' whence sacerdotal unity arose."

It is apparent, says Bishop Kenrick, that Peter is here represented as "the guardian of unity." To this we answer, it is apparent, from the whole passage, that Peter is represented as the guardian of unity *to his own diocese*, and nothing more. Bishop Kenrick very justly assumes that the guardianship of unity implies superiority in *power*, saying we waive all controversy as to the *nature of that power;* but Cyprian, in the passage quoted, plainly affirms that "the other Apostles were certainly admitted to *equal participation* in honor and *power*." Hence, therefore, it is manifest that the guardianship of unity, with which Peter was invested, conferring, as Bishop Kenrick justly intimates, superiority in power, could not have been extended over those who were equal to him in power. Indeed, if the Bishop had troubled himself to refer to any standard writer of the Church of England, he could not have been so satisfied that the passage of Cyprian was designed to represent Peter as the guardian of unity in the Catholic Church. They would have told him that even in his own Church he might have learned a different construction of Cyprian. Take, for instance, the following passage from a tract in Bishop Gibson's Collection.

Parishioner. Sir, I think you have omitted one thing which they plead, and then I shall ease you of your trouble. Some of the fathers, St. Cyprian especially, style the See of *Rome*, *the chair of St. Peter*, and tell us, *that chair is but one, and from it sprang the unity of the priesthood*. How are these expressions to be understood?

Minister. I thank you for putting me in mind of it; they are (*) Optatus's words as well as St. Cyprian's; and the true sense of them is this: that as the Episcopal office is but one, and the whole power of it put into the hands of every bishop; so each church had but one bishop, or one episcopal chair, the better to preserve unity: and this was the original or fountain of priesthood, to all the clergy within its jurisdiction. Such was *Rome* the one chair of St Peter, though that Church was founded by *St. Paul* also; yet for unity sake, only one episcopal chair was set up, and one episcopal succession preserved, and from it the unity of the priesthood was derived into all parts within that See or Patriarchate.

Par. I perceive you limit those words, *from whence the unity of the priesthood first began*, to those places within the bishop of *Rome's* jurisdiction.

Min. *Polydore Virgil* (†) does so; for, says he, it is very clear that orderly priesthood was appointed at *Jerusalem* long before *St. Peter* came to *Rome*. The younger sister may have the better fortune, become the more honorable, and take place of the elder, but she cannot make herself born first, and of the longest standing. There being churches completely formed before the *Roman* was in being, she could not be the original of priesthood to them; but by many accidental advantages growing the greatest and the richest church, she became the first too; and this primacy of honor and dignity was at that time, and for that reason, readily yielded to her by the elder churches; so that the priesthood, which is but one, may be said to begin first at Rome, for the same reason that the Roman is called the first church, in regard of the dignity of it, as being the principal member of CHRIST's Church Catholic: but yet there may be a first among equals, and a man may be above thousands in honor and dignity, over whom he has no absolute command or power.

The third head to which we proposed to reduce our remarks, respects that portion of the letter in which the good bishop affectionately reminds "the children and descendants of the English Church, that they owe to the truly great Gregory the knowledge and blessings of Christianity." But this will afford us matter for a separate paper, and will give us an opportunity of showing the Rev. Editor of the Banner, and others, that the Church of England can trace her origin further back than the days either of Queen Elizabeth or St. Augustine.

(*) Opt. Mil. *lib.* 2. *adv.* Parm. Cyp. *Ep.* 55 *ad* Cornel.
(†) *Lib.* 4 *de Invent. rerum.*

TOLERATION—COURIER AND ENQUIRER—MARIA MONK—CATHOLIC HERALD, ETC.

WE promised last week to offer some further remarks on the sentiments which ought to be cherished in reference to the Roman Catholics, and we intended to redeem our pledge by the republication, with a running comment of our own, of a part of a sermon which is little known, but which is by far the best that we have ever seen on the subject; and is admirably adapted, at the present time, to calm the exasperation of the public mind. Since then, however, we have seen the letter of Bishop Kenrick, and have preferred to introduce this to our readers before it had lost its novelty, and reserve the other topic another week. Meantime, as bearing on the same point, we transfer to our columns part of an excellent article from the Courier and Enquirer of Saturday last, called forth by the "Awful Disclosures of Maria Monk." And as we have mentioned this book, we will give it a word in passing. We were duly favored with a copy of it, and from the first glance which we gave it, resolved not to acknowledge the receipt of it, nor in any way to bestow on it the slightest notice. And we still think this would have been the proper course for the press, both religious and secular, to pursue. The thing is too utterly contemptible to receive a moment's attention, and to notice it, even in the way of censure, is to yield it more honor than it deserves, and to promote the designs of the publishers, by giving it a currency which, if unnoticed, it could never obtain. The little which we have read in the book inclines us to believe that it is from beginning to end a tissue of deliberate falsehood; at least in reference to the nunneries in Canada.* That nunneries have at different times and places been the theatres of licentiousness, that they are liable to the abuses which are charged upon them, and that the nature and tendency of monastic institutions are bad, we have not a doubt. The great abuses which resulted from them before the Reformation, and which have been since, at different times, brought to light in the old countries, are known to every reader of history. The disclosures effected by the labors of the indefatigable De Ricci alone, were enough, one would think, to have shaken the faith of their most bigoted advocates, and led to their suppression for ever. We are, therefore, authorized by a knowledge of human nature, and by the experience of the past, to discourage such institutions, and regard them with suspicion. Still, it ought to be remembered that the abuses which have grown out of them are *abuses* and nothing more; and to suppose that the institutions are expressly organized and conducted with a view to the perpetration of covert licentiousness and crime, is a violation not more of Christian charity than of common sense. Some writer on the evidences of Christianity has said that evil cannot be abused, but that whatever is abused must be good; and hence, he argues, religion, being the best thing in the world, is naturally the most abused. Without stopping to examine this aphorism, which the reader may ponder at his leisure, we have no hesitation in saying that monastic institutions originate in pure intentions, and have been productive of good. We do not advocate the kind of piety which gives birth to them: it is ascetic and anti-social, and such as the benign Founder of our faith never intended to inspire; nevertheless, it is piety still, and they who cherish it are Christians, and, though misguided, their intentions are pure, and they aim to do good. The rage for monastic life in England a thousand or twelve hundred years ago, was something like the rage for religious revivals which has recently scathed the United States—a manifestation of the religious spirit, partaking of the character of the age and people among whom it prevailed. "In the year 731," says the venerable Bede, "peace being established in the kingdom of Northumberland, both the nobility and the common people, laying aside the exercise of their arms, betook themselves to monasteries, and persuaded their children to accept the ecclesiastic tonsure and retire thither too. But whither this will tend," he adds, "time must show." And Mr. Cressy, who says some truth under a load of fable, tells of we know not how many illustrious ladies of noble and royal blood who took the veil at this memorable time. Now, we know that both our Roman Catholic and Protestant brethren will be alike horror-struck at the avowal,—but we speak with all seriousness when we say that we regard this as a great 'revival of religion.' The people were inflamed by the most zealous preachers of their age, and instigated to renounce the world and devote themselves to GOD. And they did so under the influence of sincere but heated and misguided piety. Time, said the historian, will show the result: and it was not long in appearing: for at a later period the same venerable authority declares, "For thirty years past our country hath been infatuated with this mad error." "There are many," he says in his letter to Egbert, Bishop of York, recommending the reduction of monasteries, "and very great foundations of this kind, which, as is commonly said, are neither profitable to GOD nor man." We will not follow the venerable saint in the abuses which he depicts, but be content to say that they were such as, when they had reached a more aggravated and intolerable pitch, compelled the English Church to rise, assert the original right which she had as a Catholic Church, before the monk Augustine came to her shores, shake off the usurped authority of the Bishop of Rome, and tear up, root and branch, (and may they never again be planted!) institutions which, once pure and of high repute, had degenerated into dens of laziness and dissoluteness. But with all their abuses who can deny that monasteries were meant for good, and that they did good? Every body knows that they were the retreats of contemplative piety—which ought to have been actively engaged; the prisons of learning—which in this blessed age is most thoroughly emancipated! and the asylums of poverty and wretchedness—the best that the times afforded. Let the boisterous maligners of convents and nunneries remember that the spirit in which they originated was a misdirected, indeed, but yet a religious spirit; and that on the same principle on which, for their abuses, the Protestant denounces them with wholesale maledictions, the Romanist may in turn represent the most extensive revivals of religion in modern times, in consequence of their abuses, to be the offspring of Satan. We know that Protestants and Romanists both may be found who deal in such sweeping censures; but we envy neither the philosophy nor religion of the one or the other. But while the bigots of both sides are dinning the world with their blasts, the calm Christian observer may be permitted to think that the religious institutions of all Christian denominations are meant for direct good, though, inasmuch as they are conducted by human beings, they are always productive of incidental evil. Instructed by the experience of the past, and a knowledge of human nature, we may safely say that monastic institutions are greatly in danger of evil; but it is not safe, nor reasonable, nor Christian, to impeach, in a general way, the sincerity of their inmates and managers. In this, as in other features of their system, Roman Catholics have been more guarded since the Reformation than before; and have done far better in countries where they are stimulated by Protestant vigilance, than where they themselves form the entire population. No impartial person can deny that there are at least some orders of nuns in the old countries among whom those may be found, whose holy and devoted lives put the effeminate piety of many luxurious Protestants to the blush. For our own part we gratefully acknowledge their piety—allied though it be to fanaticism—and their good works, wherever they are found, and appeal to them as the trophies of our common Christianity. Of the nunneries in Canada, in particular, we know but little; but we have seen the most respectable journals in Montreal denounce with unbounded indignation statements credited to that vile print, the Protestant Vindicator, and bear high and united attestation to the purity of those who were assailed. On this evidence, the best we can obtain, we must rest; and, though we should be quite ready to believe in any well attested abuses, yet to believe that institutions which have the confidence of many of the first citizens of the British provinces, are already a match for the most obscure and infamous monasteries of Spain, Portugal, or Italy,—and that, too, on the authority of one Maria Monk,—is what we are not likely to do until, to borrow the metaphor of a contemporary, we are blessed "with the ostrich stomach of a Romish faith."

But Maria Monk has carried us off in a tangent, and we must now go back to the Courier and Enquirer, begging pardon for putting his name in such company, and acknowledge the courtesy with which he alludes to the Church of which we are an unworthy member, and to the bishop under whose paternal supervision it is our privilege to minister. We desire ever to merit his good opinion, and to have him make the pure Gospel of JESUS CHRIST the standard by which to form it. In what he says about religious newspapers we cordially concur; take them all in all,—their old-wives' tales, their vaporish religion, their inflammatory appeals, and their angry controversies,—we are disposed to think them rather a curse than a blessing. How much better the corresponding portion of the secular press is, the editor of the Courier has better means of judging than we have. The truth is, there is a feverish excitability throughout the country, which religion ought to seek to allay, but by which religious newspapers seek to live. They must have excitement or they will not be read; and so that their editors can infuse into them a goodly portion of cayenne pepper and mustard, it matters little whether they find it in temperance, abolition, or

* We throw in this clause, because the book is said to be a translation, with merely a change of names, of a Spanish book, descriptive of some old nunneries in Portugal: in which case it may be substantially true.

religion. Thus the prophets prophesy falsely, and the people love to have it so. In the midst of all our "godliness and honesty," it is a mighty tame sort of thing "to lead a quiet and a peaceable life," and so little congenial with the habits of our people, that if the hundred-and-one religious newspapers in the land were to stop their cannonading, throw away their powder, and sink into such quiet, unostentatious, pious and instructive visitants of the family circle as the "Friend," published by the Orthodox Society of Friends in Philadelphia, they would be sure of a speedy death; and, peradventure, no small portion of the Christian world would follow them, and die of a religious apoplexy.

No one who has read the half of the squibs and philippics which, to our shame be it said! have been perpetrated in the Churchman, can suspect us in aught which we have written, of indirectly praising ourselves. He must be a stoic, indeed, who can read some twenty or thirty religious newspapers in a week, and not catch the spirit of the corps. And this reminds us of a little account which we have with the Catholic Herald. He accuses us of being guilty, in our article respecting Mr. Connelly, of "ravings" and "vituperation." As to the "ravings," we can tell the editor that he has thrown away his game when he might have given a troublesome check. We said that the great difference between Popish and Protestant fanaticism was, that the Protestant was suffered to run loose and run out, while the Popish was systematized and brought under the guardianship of the Church. Now, if the Herald had shown half the penetration into the depths of his own system, which he kindly attributes to us in reference to the Protestant system, he would have admitted what we said, and declared this blemish, as we deem it, to be one of the excellences of his Church. The whole Romish system is a wonderful production, the growth of centuries, displaying the most astonishing knowledge of human nature, worthy of the profoundest study of man, and scarcely to be fathomed by angels. Not a tendency or propensity is there in human nature to which the Roman Catholic system is not accommodated. The worship of images, the invocation of saints, monachism, auricular confession, purgatory, and all the peculiarities of their system, are so many contrivances for adapting religion to our corrupt nature, and binding the two in indissoluble alliance. Every man, whatever be his natural temperament, may find that his idiosyncrasy or distinguishing propensity, has some provision made for it in the Romish Church. Is it probable that so powerful a propensity as fanaticism would not be looked after in such a system? Not at all: and it will be found, as we showed, that the Church of Rome has not suffered so numerous a class as fanatics must be in every age, to escape from her control. Tell us that there is no fanaticism in the Church of Rome? none even at the time when the sceptre of the Pope was stretched over all Christendom? This is grossly absurd. But who ever heard of their fanatics straggling off and perishing by themselves? No one: they are all kept in the bosom of the Church, and if the Herald had an intelligent comprehension of the nature and tactics of his system, he would have gloried in the imputation, which, with an innocent simplicity, he discards as "raving." He would have said, since fanaticism must exist, it is the glory of our Church that we can govern it; and since the propensity to it lies in human nature, it is a proof of the divinity of our Church that she has a provision which is suited to it. We hope the editor will thank us for this cue, and improve it, and so give us a chance to reply to it.

As to "vituperation," if that term may be justly applied to our remarks on Mr. Connelly, we are sorry for it. The "insolence of triumph" is a stronger expression than we used, though we did think there was something of the Simon Pure in the professions of two shrewd men like the editors of the Herald and Telegraph, that at the sight of a fellow-mortal reeling under views which he had not strength to master, they felt "such joy as the holy angels feel!" We are sorry to be thought vituperative, but we must speak plainly. We have paid some attention to the subjects of idolatry and fanaticism, and we sincerely believe the Romish Church to be fairly chargeable with encouraging both on a large and systematic scale: and as to make such a declaration is an honest expression of opinion, it ought not to be accounted "vituperation." We desire to regard Roman Catholics, nevertheless, as Christians and as brethren, to treat them accordingly, and to give them all due credit for their good deeds and piety.

But we will not detain the reader any longer from the article of the Courier and Enquirer, to which, when we took the pen, we intended to make no more than a brief heading. It would be unfair, however, not to thank the editor particularly for the notice of Mr. Johnson's sermon, of which we have already spoken in terms of high praise, but not higher than it deserves. We especially commend to the attention of the reader the comparison of Christianity to the temple, supported by numerous pillars.

It is high time for sectarian zealots to begin to comprehend that the reproach of one denomination of Christians more or less extends to all. United as they are under one great Head; deriving their doctrines and principles from the same common source, and partaking of the same common nature, they may rest assured that they cannot diminish our respect for one class of preachers or believers, without detracting from the divinity of religion itself.

Further than this. When mankind see the professors of religion, whose divine Author most especially inculcates peace and good-will to all mankind, disregarding that great precept which embodies all our worldly duties, forgetting the example of the Saviour, sowing the seeds of bitter malignant prejudices in the bosom of mankind, and resorting not only to reproaches but downright calumnies;—when they every day, nay, every hour, see this, what must be the conclusion they will draw from such unseemly exhibitions of the worst passions of our nature? Will they not say in their hearts that the ministers of the Gospel of peace have departed from the example of their divine Master, and instead of preaching peace and good-will to all mankind, are become little better than foxes with firebrands at their tails, let loose in the harvest field to destroy the labors of the righteous husbandman?

To read the different periodicals, dedicated to the propagation of various creeds, and coming forth as the oracles and expounders of true faith, one would be led to believe, if we believe them at all, that there is not one of them which does not abound in the most pernicious errors, not to say downright blasphemies. If we were to read them all, and believe them all, we should be inevitably brought to the conclusion that there is no true religion in the world. Instead of arguing those sublime questions which originate in the different interpretations of the Scripture, with the temper, the dignity, the devotion, the modesty becoming the subject, and their own imperfect comprehension, we see, with here and there an honorable exception, nothing but arrogant assertion, contemptuous sneers, unmitigated reproach, and infuriated zeal foaming at the mouth, and grinning defiance. The doctrines of one denomination of Christians, comprehending hundreds of millions of human beings, in the most enlightened nations of the world, are denounced as "*a stupendous system of imposition and mendacity.*" "*Forgeries and legends constitute the sole weapons which they can wield in defence of their idolatrous community.*" "*Multitudinous, loathsome, and desolating as the Egyptian frogs, lice, flies and locusts; and blinding, cheerless, and terrific as the darkness which was felt, are the innumerable narratives of the great lying wonders by which the beast deceiveth who that dwell on the earth.*' The same Church is styled, in a publication pretending to advocate and enforce the Gospel of peace, "*The mother of harlots*" "*the abomination of desolation;*" its places of worship stigmatized as "*idolatrous mass houses,*" "*houses of death,*" and its clergy; "*Babylonish priests,*" "*liars,*" "*jugglers,*" and "*sons of imposture.*"

And this is called defending the true faith, propagating the Gospel of peace! In disseminating the word of God, they break his most solemn commandments; in propagating that faith whose basis is peace with all mankind, they make war on their fellow-creatures, believing in the same Saviour, worshipping the same God! And in pretending to vindicate their own belief, they pour a black stream of unmitigated obloquy on the belief of the rest of the world. Is this the way to make men love one another? Is this the way to bring about the millennium, when the lion shall lie down with the lamb—a miracle we fear will happen long before the different sects of Christians, worshipping one God and one Saviour, lie down in peace together. The natural antipathies of beasts will become reconciled, we apprehend, long ere those of the Church militant divines of the present age shall learn to respect the opinions of each other, and refrain from a war of tongues unworthy of toothless viragoes. They are filling the world with gall and bitterness; exciting the ignorant to the most malignant fanaticism, and disgusting the more enlightened by their ferocious, unrelenting, persecuting zeal or hypocrisy—it is difficult to say which. The cool malignity of the latter often disguises itself behind the fiery impetuosity of the other, and cunning not unfrequently assumes the mask of madness, in order to escape the consequences of its excesses. Is it to be wondered at, that in the midst of these exterminating wars of the pen, in which all Christian precepts are violated, and all Christian duties despised, we see so many pious rogues and bigots without religion? Is it to be wondered at that a faith exemplified by such a course of uncharitable and unchristian dissensions, has produced thousands of neutrals, and as many thousands of enemies? Assuredly not. The Christian religion is one. It has the same God, the same Saviour, the same book of faith, and we maintain it to be utterly impossible to bring one denomination of believers into contempt without reaching every other. The temple of God has many pillars, and if one be weakened by violence, or undermined by cunning, the whole edifice will be the more easily shaken to the ground.

While on this topic, it would be unjust in us not to exonerate one ancient and respectable Church from our general censure. We have never seen in any of the organs of our own Episcopal Church the least indications of this violence, this uncompromising bigotry. Zealous without persecution; earnest without anger; and pious without fanaticism, it pursues a sober, rational, dignified course, serene amid this war of reproaches and defiance. Its venerable Bishop—venerable not so much for his years as his mildness, his courtesy, his learning and his amiable piety—encourages no breaches of the commandments of God, under pretence of propagating his religion. The young candidates for ordination, we understand, are asked by him preliminary to their being licensed, "*Will you maintain and set forward, as much as shall lie in you, quietness, love and peace among all Christian people?*" And the answer is, "*I will do so, the* Lord *being my helper.*" Long may the excellent Bishop live to ask such a question, and long may his clergy live to keep their promise!

As one of the most refreshing specimens of that mild and Christian spirit of toleration which is characteristic of this venerable Church, we would call the public attention to a sermon delivered at St. John's Church, Brooklyn, on Thanksgiving-day, by Evan M. Johnson, Rector. In these times of unchristian strife and clerical warfare, it cannot be read by too many Christians of all denominations. It is worthy of a pious minister of the Gospel of peace; worthy of a ripe scholar and eloquent divine. It is eminently calculated to assuage the furious zeal, and cool the fiery bigotry of those who believe, or strive to make others believe, that there is but one solitary path to heaven, and they the only sure guides. Had we room we would make copious extracts from this excellent discourse; as it is, we can only ask forgiveness of the Rev. and worthy pastor, for having thus unpremeditatedly introduced his name and his work in the same article, with one so totally unworthy of the association.'

Indiana.—We learn from the Crawfordsville Record, that the Rev. Mr. Hoyt has been preaching in the Methodist and Presbyterian churches of that place. His labors have resulted in the organization of an Episcopal church, under the name of "St. John's Church, Crawfordsville," of which Mr. Robert Jones and Major Whitlock were appointed wardens.

The Rev. Dr. Johns, of Baltimore, has declined the call to Christ Church, New-Orleans: the decline is grounded on the very peculiar state of the congregation in Baltimore, which would be seriously injured by the loss of their pastor at the present time.

Female Bethel Union.—We have received a circular which states that "God has put it into the hearts of a few sisters in Christ of different denominations, to form themselves into a society, the ostensible object of which is to bring this class ['seamen, boatmen, and all who go down to the sea in ships, or who do business upon the waters of our lakes, rivers and canals,'] of our fellow-citizens under the means of grace," and solicits the co-operation of our readers in the benevolent design. It is not consistent with our rules to insert notices which aim to effect a general co-operation among persons of different persuasions in the promulgation of Christian truth and ordinances. In declining the request, however, to insert the circular, we wish to be understood as being actuated by the kindest feelings toward the individuals presenting it, and an entire approbation of their benevolent design. The same remark may be applied to the many similar circulars which we are in the habit of receiving. The obligations resting upon us to extend our Christian sympathies and efforts to this class of citizens are well set forth in the following extract from the circular, which we hope may be the means of inducing our readers to do good to them in such way as their good sense and conscience may prescribe.

"To them, under God, we are either directly or indirectly indebted for a great part of the conveniences and necessaries of life; and yet we have manifested toward them an amazing indifference in relation to their best, their *eternal* interests. We can send out Bibles, tracts, and missionaries of the Cross to the heathen world, only through the instrumentality of the sailor. And can we expect, dear brethren, that God will own and bless our efforts to give the 'bread of life' to the heathen world, while we leave those who are employed in carrying out our benevolence, to perish upon our shores, without the necessary means to know Him, 'whom to know aright is life everlasting.' An unconverted sailor is calculated, from the nature of his employment, as well as the dispositions of his heart, to exert a very baneful influence, but when converted, he becomes one of the most useful members of the community. He has an opportunity to scatter Bibles, tracts, and religious periodicals, and exert a hallowed influence wherever he goes. Missionaries, instead of dreading their approach, would hail their arrival with glad hearts, and find in them helps of no ordinary character."

African Church.—A correspondent expresses his surprise that an attempt should be made at so critical a time as the present, to form a new church for the colored people; expressing a belief that no preacher *will be acceptable to this class of people who has not a bias toward abolition.* Really? Their tastes must be quite fastidious. We apprehend no such difficulty.

Missionary Meeting.—"A northern but a zealous lover of the Church," has sent us a long communication expressive of "the most painful emotions" at the proposition for holding the Monthly Missionary Meeting on Saturday evening instead of Monday. He admits that weighty reasons are given for observing the former, but fears that the selection of a different day from that already observed by other denominations, may have an unfavorable effect on the cause of Christian union. We merely state the argument, and leave the question to be settled by wiser heads.

We have received a copy of the sermon preached by the Rev. Mr. Pyne, at St. Peter's Chapel in this city, on the occasion of the late thanksgiving. We allude to it at present merely to announce the fact of its publication, reserving further remarks to the following week, should we deem it proper to offer any.

Washington College.—The course of study, &c., of this valuable institution will be found on our last page. This college has at all times, within the last seven or eight years, had a large proportion of its students on the list of beneficiaries. They have at times amounted to 20 or 25, from whom the institution has derived no pecuniary returns. The president is authorized to extend to any young man whose circumstances may require it, the benefit of education free of college charges; and in no instance has a student been rejected from deficiency of pecuniary means, where he has possessed the requisite moral and literary qualifications.

In addition to this, we may add that Dr. Jarvis, since his return to Hartford, has not only been occupied with the duties of his "Oriental Literature" Professorship, but has also devoted a portion of his time to the department of English literature in accordance with the plan laid down in that part of the prospectus of the college which was published in the Churchman on 30th ult.

We take great pleasure in stating these facts, from the conviction that they must prove highly serviceable to the institution.

Poets' Corner.—The contemners of the muses are specially requested to look at the poets' corner on the first page.

Acknowledgments deferred last week will be found on the last page.

We observe with pleasure in the New-York American, that the very liberal donation of $210 has been contributed by the Principal, Professors and Instructers of the Institute at Flushing, for the relief of the sufferers at the late fire.

Management of Children.—We have received a pamphlet on the management of children in sickness and in health, by Dr. G. Ackerly, containing brief directions under several heads. The subject is most important, about one-half of the deaths in our city, being among children under five years of age; and the extensive circulation of such a manual may do much good.

The abstract of Mr. Southgate's discourse will appear in our next: the verbal correction will be made.

Acknowledgments in behalf of the City Mission are deferred.

TO CORRESPONDENTS.

Juris Consultus in our next.

For the Churchman.

THE POOR.

At no season of the year have the poor and needy so great claims upon our charity as the present. How many are there in the present inclement state of the weather, suffering from the want of the common necessaries of life, whilst we are enjoying all the comforts which our heavenly Father has been pleased so bountifully to bestow upon us. We all have it in our power to aid a little the hungry and the naked, and assist the destitute and perishing. Many for an excuse, say that they have not time to visit and seek out fit objects of their charity, and are thus unable to afford relief to those who are in need. This is a vain apology, and to those who make it, we would inform them that our Church has in this city three missionaries, who make it their duty to search out the destitute. They gladly receive any contributions, and apply them in such a way as not only to relieve the wants of the body, but also administer nutriment to the soul, and prepare it for the world beyond the grave. How great then will be our condemnation in the last day, if we have not made a proper use of the talents committed to our care by our Master. His express injunction, "The poor you have always with you," should incite us to meliorate the condition of those around us; and let us also bear in mind the blessing which follows, "Inasmuch as ye have done it unto the least of these, ye have done it unto me."

M. H.

For the Churchman.

AN ACT OF JUSTICE AND TRIBUTE OF MERIT RELATIVE TO THE REV. RICHARD F. CADLE.

Mr. Editor,—Will you have the goodness to give insertion in your paper to the following resolutions, passed by the Domestic Committee of the Board of Missions of the Protestant Episcopal Church at their last meeting. They were adopted with many expressions of confidence in, and affection for, the excellent individual to whom they relate.

"*Resolved unanimously*, That the Secretary be directed to write to the Rev. Richard F. Cadle, who has long been a faithful and devoted missionary in the employment of the Society, informing him that this Committee having ascertained that Mr. Cadle, after leaving the Mission School at Green Bay, which was founded, and so long and faithfully conducted by his exertions, labored among the Oneida Indians at Duck Creek as a missionary, for the space of more than fourteen months; and, whereas it appears to this Committee, that owing to some misunderstanding or mistake, the Rev. Mr. Cadle has never received any compensation for his services there, though a vote of the late Executive Committee, passed the 8th of December, 1834, appropriated to him $250 per annum, and an outfit of $50; that, therefore, the Secretary is hereby directed to transmit the draft of the Treasurer to Mr. Cadle, for the sum of $350, with a copy of this resolution, and an expression of the respect, confidence, and affection of this Committee toward Mr. Cadle as a man and a Christian minister, as well as of regret, on the part of this Committee, that his tried and faithful services are lost, for the present, to the cause of missions in the Church.

"*Resolved*, That the foregoing be printed in the 'Spirit of Missions,' and such other periodicals of the Church as the Secretary may select

James D. Carder,
Secretary, pro tem., of the Committee of Domestic Missions.

New-York, 115 *Franklin-st.*, *February* 4, 1836."

INTELLIGENCE.

BISHOP ONDERDONK'S APPOINTMENTS.

Bishop Onderdonk's appointments for Confirmation in New-York and Brooklyn:

Quinquagesima Sunday, February 14, Christ Church.

Second Sunday in Lent, February 28, St. Stephen's Church.

Third Sunday in Lent, March 6, French Church Du St. Esprit.

Sunday next before Easter, March 27, St. John's Church, Brooklyn.

First Sunday after Easter, April 10, St. George's Church.

Bishop Onderdonk requests early information of churches in the Diocese which are expected to be ready for consecration during the ensuing season, and at what times, respectively, it is supposed they will be finished; also what Deacons of the Diocese will expect to offer themselves for Priests' Orders. 4t.

The editor of the (Utica) Gospel Messenger is requested to give the above a few insertions.

Consecration.—On Wednesday evening, the 27th inst., the Right Rev. Bishop Brownell, consecrated to the service of Almighty God, a neat and commodious chapel, which has been erected through the liberality of the parish of Christ Church in this city. The continued prosperity of the parish seemed to demand an effort of this kind, and the results, we trust, in regard to their future welfare, will exceed their expectations. The Rector of the church delivered an admirable discourse on the duty of "assembling together" for the purpose of worship; and we trust the sentiments conveyed on that occasion will long be remembered.—*Hartford Review.*

Nunneries.—We transfer to our columns from the Pittsburg *Statesman* the retractation, by the Editor of the *Christian Herald*, and by another individual, of the charges or insinuations made in last July to the prejudice of the character of Rev. John O'Reilly, with reference to the St. Clare's Institution. Our readers no doubt recollect that the absence for a few weeks of this respectable clergyman from Pittsburg, was made the pretext for the most base imputations, and that his friends found it necessary to check the current of slander by instituting suits in his name, without awaiting his return. These suits were continued with a view to leave no possible ground for improper suspicions; but through no vindictive disposition, or desire of pecuniary recompense for the attempt to injure a character which happily was proof against malignity. The retractations, of course, were promptly accepted.—*Catholic Herald.*

THE AMENDE HONORABLE.

[From the Christian Herald of January 8th, 1836.

Having in the Christian Herald of the 11th of July, published a paragraph which seemed to insinuate a charge of improper conduct on the part of the Rev. John O'Reilly, during his absense in the summer from this city, I do hereby declare that I had no intention to injure the character of this gentleman; and for the satisfaction of him and his friends, and to repair any injury he may have sustained from that article, I do hereby declare my belief that said rumors were unfounded.

Given under my hand, January 1st, 1836.

T. D. Baird.

From the same of January 22d, 1836.

Having in the Christian Herald of the 8th inst. published some hasty remarks, upon the controversy existing between the Rev. John O'Reilly and myself, I hereby acknowledge that they were made under a misconception, and calculated to convey an erroneous impression, concerning the condition on which Mr. O'Reilly agreed that all legal proceedings should cease, and the suit be withdrawn, which conditions were as follows, viz. that I should publish the explanation and pay all expenses.

T. D. Baird.

Whereas, in the month of July last, reports directly impeaching the moral character of the Rev. John O'Reilly, Pastor of St. Paul's Church, Pittsburg, in which I unfortunately, though unmaliciously participated, were circulated, and in consequence of which legal proceedings were instituted against me. In order, therefore, to restore the reputation of injured innocence, I hereby state, for the satisfaction of him and his friends, my firm belief that said reports were without foundation in truth; that they were unjust and illiberal, however they may have originated. And so far as I am concerned, I cheerfully add my conviction of the upright and moral character of this injured gentleman, and in order that the suit instituted against me may be withdrawn, and to cultivate that good feeling hitherto existing between my Catholic fellow-citizens and myself, I make this statement in all sincerity, and agree to pay all costs incurred against me.

Moses Borland.

Pittsburgh, Jan. 23*d*, 1836.

Relique of Old St. Philip's.—In preparing the foundation of one of St. Philip's, a coffin of *cedar* was exhumated, which attests the durability of this valuable wood. Upon the lid is this inscription:

T. G.
AGED
47.
1722.

It is therefore *one hundred and thirteen years* since it was deposited within the church. The letters are formed of brass tacks, and there are traces of the lid having been covered with cloth, and opening with hinges. This interesting and sacred relique will hereafter be one of the curiosities in the Museum of the Literary and Philosophical Society.—*Charleston Observer.*

DOMESTIC MISSIONS.

The Domestic Committee of the Board of Missions invite attention to the following list of vacant missionary stations:—

Milwalky, Wisconsin Territory; Springfield, Ohio; Marion, Ohio; New-Albany, Indiana; Lawrenceburg, Indiana; Evansville, Indiana; Galena, Illinois; Juliet, Illinois; Rushville, Illinois; Lower Alton, Illinois; Jefferson Barracks, Missouri; Smithland and Paducah, Kentucky; Memphis, Tennessee; Randolph, Tennessee; Jackson, Tennessee; Athens, Tennessee; Tuscaloosa, Alabama; Demopolis, Alabama; Tallahassee, Florida; Jacksonville, Florida; Key West, Florida.

N. B. Every application for appointment as a missionary, should be accompanied with the testimonial required by the 11th article of the Constitution of the Domestic and Foreign Missionary Society. tf

NOTICE.

A stated Meeting of the Board of Managers of the Young Men's Auxiliary Education and Missionary Society of the Protestant Episcopal Church in the city of New-York, will be held in the basement of Christ Church, on Thursday evening, 18th instant, at 7 o'clock.

Charles W. Carmer, *Recording Secretary.*

Feb. 13, 1836.

Calendar.

FEBRUARY.

14. Quinquagesima Sunday.
17. Ash Wednesday.
21. 1st Sunday in Lent.
24. } 26. } 27. } Ember Days.
28. 2d Sunday in Lent.

ACKNOWLEDGMENT.

NEW-YORK PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The subscriber, Treasurer of the New-York Protestant Episcopal Education and Missionary Society, acknowledges the receipt of the following sums to the several funds of the Society, viz:—

1836.	*Missionary Disposable Fund.*	
Jan. 6.	Rec'd from the Young Men's Auxiliary Education and Missionary Society, per Wm. H. Townsend, Treasurer,	$125 00
" 7.	Rec'd collection made in Grace Church, Jamaica, L. I.,	10 00
" 15.	Rec'd from the Rev. Dr. Whitehouse, by the hands of the Rev. Mr. Dorr, being part of the missionary contribution of St. Luke's Church, Rochester,	100 00
" 18.	Rec'd from the Association of Trinity Church, Utica, per Rev. B. Dorr,	3 10
" 19.	Rec'd contributed by Christ Church, Sacket's Harbor,	4 25
"	Rec'd from the mite box of a family of the congregation of Zion Church, Pierre-pont, Manor,	6 00
" 22.	Rec'd from "A Friend," by the hands of James Swords, Esq.,	50 00
" 27.	Rec'd collection made in Trinity Ch., N. Y.,	143 08
Feb. 9.	Rec'd collection made in St. Paul's Chapel, N. Y.,	109 55
		$550 98
1836.	*General Disposable Fund.*	
Jan. 30.	Rec'd from the Christian Benevolence Society of St. Stephen's Church, N. Y., per John H. Hurtin, Esq., Treasurer,	$87 00
Feb. 1.	Rec'd "Church Offerings" from the congregation of St. Clement's Church, N. Y., per Rev. Mr. Bayard,	15 00
		$102 00
1836.	*Education Disposable Fund.*	
Jan. 19.	Rec'd from Christ Ch., Sacket's Harbor,	$2 00
Feb. 1.	Rec'd "Church Offerings" from the congregation of St. Clement's Ch., N. Y.,	5 00
		$7 00

Feb. 9. Benjamin M. Brown, *Treasurer.*

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer of the Protestant Episcopal Tract Society, acknowledges the receipt of *three dollars*, from the "Offerings" of St. Clement's Church, New-York.

Thomas Browning, *Treasurer*,
77 Maiden-lane, and 134 Christopher-street.

AUXILIARY NEW-YORK BIBLE AND COMMON PRAYER-BOOK SOCIETY.

The subscriber, as Treasurer of the Auxiliary New-York Bible and Common Prayer-book Society, acknowledges the receipt of the following sums, viz:—

Feb. 2, 1835. From the "Offerings" of St. Clement's Ch., New-York, $5 00—Feb. 7. From a Lady, a member of St. Luke's Church, New-York, by the hands of Mr. Floyd Smith, 10 00—Feb. 7. From four subscribers, 8 00—Feb. 10. From Rev. P. S. Chauncey, on account of a collection to be made in Christ Church, Rye, 2 50. Total amount, $25 50

Thomas Browning, *Treasurer*,
77 Maiden-lane, and 134 Christopher-street.

NEW-YORK P. E. SUNDAY SCHOOL SOCIETY.

The Treasurer acknowledges the receipt of *sixty-three dollars, twenty-eight cents*, the amount of the collection at St. John's Chapel, on the 24th January, after a sermon by the Rev. A. B. Hart.

Feb. 9, 1836. E. Wenman, *Treasurer.*

DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee of the Protestant Episcopal Missionary Society, acknowledges the receipt of the following donations and contributions, since Feb. 3, viz:—

From A. F. Dodge, Adrian, M. T., $1 00—"Offerings" of St. Paul's Church, Troy, N. Y., per the Rev. Isaac Peck, 53 27—From ——, handed to the Rev. Robert B. Croes, by Mr. Hubbard, the Agent of the Foreign Committee in Richmond, Va., and transmitted through the Rev. Dr. Milnor, 50 00—Contribution from the Family Mite Box, 3 22.

The following have been received from Thomas Robins, Esq., the Society's Agent in Philadelphia, viz:—

From the Missionary Society (auxiliary to the Domestic and Foreign Missionary Society) of the Sunday schools of St. James' Church, Philadelphia, for the Rev. Mr. Bacheldor's church at Jacksonville, Ill., per Miss Homman, Sec'ry., 15 00—From the monthly missionary meeting in Christ Church, Reading, Penn., collected since June last, for Domestic Missions, per the Rev. R. U. Morgan, 20 00—From Mrs. David N. Scott, deceased, late of Towanda, Penn., when on her death-bed, for Domestic Missions, per Rev. James May, 5 00—From the Penny-a-week Society of St. Stephen's Church, Wilkesbarre, Penn., for general purposes, per Rev. James May, 31 00—From the Male Association of the Church of the Epiphany, Philadelphia, for the support of a Missionary in Illinois, one quarter's salary, per Z. Locke, Treasurer, 62 50—From "a Friend to Missions," collected in "the family missionary box, Frederick, Maryland," for Domestic Missions, 6 66—From Mrs. Sarah R. Sprenger, Staunton, Delaware, for the use of Bishop Kemper, 2 00—From Miss Lex, Philadelphia, for Domestic Missions, per Rev. John A. Clark, 3 00.

Total amount, $252 65

Feb. 10, 1836. James Swords, *Treasurer.*

FOREIGN MISSIONS.

Since the last public acknowledgment, the Committee have received from William H. Hubbard, Esq., of Richmond, Receiving Agent of the Foreign Committee for the State of Virginia, to be acknowledged as follows:—

By the hands of the Rev. R. B. Croes, $50 00—From the Association for the Promotion of Christianity of St. Ann's Parish, Essex Co., Va., for the Mission to Persia, by the hands of the Rev. J. P. McGuire, 10 50—From the Female Missionary Association of St. Ann's parish, for the Greek Mission, by the same, 23 00—From the Association for the Promotion of Christianity, of South Farnham Parish, Essex Co., Va., for Foreign Missions, by the same, 20 00.

Total amount, 103 50

From Thomas Robins, Esq., of Philadelphia, Receiving Agent of the Foreign Committee for the State of Pennsylvania, to be acknowledged as follows:—

From the Female Missionary Society of St. John's Church Northern Liberties, Philadelphia, for the Greek Mission, by the hands of the Rev. George Boyd, 100 00—From the Monthly Missionary Meeting in Christ Church, Reading, Pa., collected since June last, for Foreign Missions, by the hands of Rev. R. U. Morgan, 15 00—From Mrs. David N. Scott, deceased, late of Towanda, Pa., when on her death-bed, $5 for Greek Mission, and $5 for China Mission, by the hands of the Rev. James May, 10 00—From the Female Foreign Missionary Society of St. Andrew's Church, Hopkinton, N. H., for Foreign Missions, by the hands of M. B. Chase, 9 00—From a friend to Missions, collected in the Family Missionary box, Frederick, Md., for Dr. Robertson's Schools in Greece, 6 67, and 6 67 for China Mission, 13 34—From Miss Lex, Philadelphia, for Foreign Missions, by the hands of Rev. John A. Clark, 2 00—From a member of St. Andrew's Church, Philadelphia, handed in at the February Monthly Concert of Prayer, for the China Mission, 1 00—By the hands of John H. Hurtin, Esq. Treasurer, from the congregation, and Christian Benevolence Society of St. Stephen's Church, for Foreign Missions, 150 00—From the Missionary Society of St. Stephen's Church Sunday School, for the instruction of children in Greece, 30 00—"From a family of four little children, the proceeds of a voluntary self-denial of some table luxuries, that they might do something for the poor destitute Chinese," 6 00.

Total amount of the whole, $438 84

Feb. 9, 1836. Henry Cary, *Treasurer.*

CITY MISSION.

The Treasurer of the New-York Protestant Episcopal City Mission Society, acknowledges the receipt of the collection made in St. John's Chapel, in January, for the Society, by the hands of A. Van Ingen, (including $2 50—For the Infant Schools of the Missions), 83 35.

Lewis Phillips, *Treasurer.*

HOLY EVANGELISTS.

During the fortnight which has elapsed since his last acknowledgment, the subscriber has received and gratefully acknowledges the following:—

From "A Friend to the Poor," by A. Van Ingen, jun., $50 00—From a member of Grace Church, for the poor of the First Station, by the hands of the Rev. Dr. McVickar, 20 00—From "L." for the poor, by Swords, Stanford & Co., 5 00—From John D'Wolf, Esq., for the poor, 10 00—From "the weekly offerings" of a family of the Parish of Trinity Church, 3 00—From Mr. Segur, 1 00 Total amount, $89 00

Feb. 10, 1836. Hugh Smith.

THIRD MISSION STATION.

During the two weeks which have elapsed since his last acknowledgment, the subscriber has received, and gratefully acknowledges the following donations for the poor:—

From Miss C. M. H., six garments—From a Friend, some articles of female apparel—From J. F. S., Esq., $10 00—From A. Norrie, 15 00—From A. Norrie, for the Infant School, 5 00—Part of the offerings of St. Clement's Church for Jan., 1836, 3 00—From the weekly offerings of a family in Trinity Church, 3 00—From the Treasurer of the City Mission Society, 3 31—From a family of St. John's Church, 5 00—From a Friend to the Poor, by A. Van Ingen, 50 00—From a Friend, by the hands of Rev. J. McVickar, 20 00—From "L," 5 00.

Total amount, $119 31

E. B. Kellogg, 401 Hudson street.

New-York, Feb. 10, 1836.

CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the poor since the 3d instant:—

From "a Lady of the Church of the Ascension," a bundle of clothing—From "R." a mite for the totally destitute, $10 00—From Mrs. J. Ely, 3 00—From "an Episcopalian," 20 00—By Messrs. W. & S., "a family collection," 25 00—By Lewis Phillips, Esq., from "an individual for the poor," 3 35—By A. Van Ingen, jun., from "a friend to the poor," 50 00—By Messrs. Swords, Stanford & Co., from "L.," 5 00—From Miss H. eight pairs of stockings—By the Prot. Episc. Press, from the "weekly offerings of a family in the Parish of Trinity Church," 3 00. Total amount, 119 35

Feb. 10, 1836. Lot Jones, 192 Allen-st.

YOUNG MEN'S AUXILIARY EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following, viz:—

Collection in St. Thomas' Church, after a sermon by the Rev. W. R. Whittingham, $75 47—Donation by Mr. P. A. Schermerhorn, 10 00—Donation from Mrs. P. A. Schermerhorn, 10 00—An Annual Subscriber, 1 00.

Total amount, $96 47

Wm. H. Townsend, *Treasurer*,
Feb. 10, 1836. 166 Barrow-street and Bank of America.

CHURCH OF THE NATIVITY.

The subscriber gratefully acknowledges the receipt of the following donations for the poor:—

Cash, $1 50—In an anonymous note, $2 00—From N. B. Holmes, $5 00—From Miss M. Van Wart, $5 00.

Total amount, $13 50

This opportunity cannot be allowed to pass without calling the attention of the benevolent particularly to the section of the city in which the Church of the Nativity is located. There are many poor in the immediate vicinity of the church, who are now in extreme want. Many are known, who in ordinary seasons, make themselves, by their own efforts, comfortable, who are now, because of the long-continued and severe cold, and the high price of provisions, really sufferers. By the very limited means placed at the disposal of the subscriber, he has been enabled materially to relieve some. But there are more, many more, who must continue to suffer, if aid be not extended to them. Our district is among the poorest in the city, while the means offered for its relief have been the least. Will not the benevolent remember our poor, and more effectually help them?

W. F. Walker, 287 Third-street.

New-York, February 10, 1836.

PRESS DEPOSITORY,

46 *Lumber-street.*

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending February 11th, from the following persons, viz.

Rev. Wm. Jackson—Rev. P. Van Pelt—Charlotte Homman—Isaac Devoe—J. W. Dashall—Rev. Benj. Hutchins—Postmaster, Charlestown, N. H.—Postmaster, Paris, N. Y.—Postmaster, Catskill, N. Y.—Postmaster, Salisbury, N. C.—J. W. Wright—Thos. H. White—Rev. John Morgan—Postmaster, Spring Gardens, Pa.—Rev. Samuel Starr—Rev. R. B. Van Kleeck, *with remit.*—Rev. Dr. Coit, *with remit.*

Received by the Gen. Prot. Episc. S. S. Union.

Rev. R. B. Croes, *with remit.*—Postmaster at Athens, Tenn.—Postmaster at Sharon, Conn.—Wm. M. Robinson—J. Buckingham, Postmaster.

JUST PUBLISHED,

Brooklyn Monthly Magazine, a new periodical, edited by Rev. G. L. Hume, for sale at the Protestant Episcopal Press. Price of subscription, $3 00 per annum.

February 1, 1836.

"TOLERATION,"

A discourse delivered on Thanksgiving day, in St. John's Church, Brooklyn, by the Rev. Evan M. Johnson, Rector, sixth edition, for sale at the P. E. Press.

Feb. 12, 1836.

From the Barbadian.

The Sabbath.

CUNNINGHAM.

Dear is the hallow'd morn to me,
When village bells awake the day,
And, by their sacred minstrelsy,
Call me from earthly cares away;

And dear to me the winged hour,
Spent in thy hallow'd courts, O Lord!
To feel devotion's soothing power,
And catch the manna of thy word;

And dear to me the loud Amen,
Which echoes through the blest abode,
Which swells and sinks, and swells again,
Dies on the walls, but lives to God.

In secret I have often pray'd,
And still the anxious tear would fall;
But on thy sacred altar laid,
The fire descends, and dries them all.

Oft when the world, with iron hands,
Has bound me in its six days' chain,
This bursts them, like the strong man's bands,
And lets my spirit loose again.

Then dear to me the sabbath morn,
The village bells, the shepherd's voice;
These oft have found my heart forlorn,
And always bade that heart rejoice.

Go, man of pleasure! strike thy lyre;
Of broken sabbaths sing the charms;
Ours be the prophet's car of fire,
That bears us to a Father's arms.

EAST.

Lord of the sabbath and its light!
I hail thy hallow'd day of rest;
It is my weary soul's delight,
The solace of my care-worn breast.

Its dewy morn—its glowing noon—
Its tranquil eve—its solemn night—
Pass sweetly; but they pass too soon,
And leave me sadden'd at their flight.

Yet sweetly as they glide along,
And hallow'd though the calm they yield;
Transporting though their rapt'rous song,
And heavenly visions seem reveal'd:

My soul is desolate and drear,
My silent harp untuned remains;
Unless, my Saviour, thou art near,
To heal my wounds and soothe my pains.

O ever, ever let me hail
Thy presence with thy day of rest!
Then will thy servant never fail
To deem thy sabbaths doubly blest.

MISSIONS.

The Jamaica Watchman, as quoted by the Barbadian, contains a speech by Mr. Duff on the establishment of Christianity in India. Mr. Duff is a member of some political body, but whether in Great Britain or the island of Jamaica does not appear, and we are unable to say. His speech is a most eloquent appeal for missions, as the reader may see from the parts annexed.

"This crisis approaching," says Mr. Duff, "creates a new demand for increased resources in men and in contributions, for we have the horrors impending over our heads; now give us the means and we will turn the whole into the channels of Christianity.' (Hear, hear.) 'And on you rests the responsibility of allowing them to roll into the channels of infidelity. Increased exertions are demanded on behalf of India. And how are these to be made? We want men, and where are these men to come forth? But, oh! it is cheerless to think of the lack of agents. When we speak of India, they talk of weakness of constitution, the horrors of the climate, and the opposition of friends; but look at what our countrymen do. The love of fame, that fleeting, perishable thing, can call a man to penetrate the frozen regions of the North, or carry him across the burning sands of Africa. Is it to be declared then of the descendants of those men whose blood profusely shed at many a stake, and on many a scaffold, in many a lonely dell, and in many a solitary moor, still loudly testifies to the number and extent of the sacrifices they were ready to make for the cause of God, *that the love of fame* is more powerful than *the love of rest*. They talk also of the horrors of an Indian clime; but only point out a lucrative situation in India, and there is a rush to it from all quarters of our country; no word then is heard of the venomous influence of the sun; no word of a weak constitution; all rush to the gilded prize. Shall it be declared that the love of money is stronger than the love of rest. (Hear, hear.) This should create shame in our bosoms, and raise a holier flame throughout the breadth and length of our land, and call forth new laborers in our cause. While the work of the missionary is held up as the highest walk of Christian philanthropy, it still must be asked how comes it that our great men, our giants in theology, have left it to be occupied by babes and striplings? In days of old these were not sent forth. There were the Pauls, the Barnabases, the Apolloses, and until that day comes, when such will reckon it their highest honor to go forth to this work, comparatively little will be achieved.

"Hitherto missions have not been placed upon a footing to draw forth, in general, men of great talents and acquirements. They look round at home, and say, Oh, there is no fear of our getting respectable situations in society. I therefore submit whether the underpaid scale of remuneration has not prevented many of powerful intellect and sterling piety from entering upon this work. This cause of failure rests in the principles of human nature, which it is well to consider. This I express the more strongly, because I believe no missionaries have ever gone forth more bountifully upheld than those from this Church. And I cannot help saying, as a testimony to that great and good man, now gone from us, but who may be called the father of this mission, that in this he showed his sagacity and humility, that when asked to give injunctions as to the course to be pursued, he said, the field is so new in its features and in its circumstances, that instead of giving rules to guide others, he should in a great measure be guided by the representations sent from the field of labor—proving to the missionaries that he placed the most absolute confidence in them, and in the established principles of human nature. Is not such treatment calculated to make a man work ten times as much as otherwise, to show that he is not unworthy of the confidence reposed? If you in him have lost a master in Israel, the missionaries have lost a father and a friend. But it is said there is much work to do at home. This is not the way in which the apostles argued; and will those, who in this assembly have so far succeeded to their office, act otherwise? I am glad that much is doing for home, but ten times as much might be done both for home and abroad too. It is cheering to think of the energy that is now shown in the cause of church accommodation in this island, as well as in reference to improved systems of education, and model schools, and the enlightenment of the long neglected and destitute Highlands. I know the Highlands. They are dear to me. There is not a lake, or a naked rock, or a granite peak, that is not dear to me. But inspiration has declared that the field is the world; and would you keep your spiritual sympathies pent up within the rocky ramparts of the Grampians? Would you have them within the wild and rocky shores of this distant isle? The field is the world. The more we are like in God, and assimilated to the divine nature, the more we will view the world as he has done. True friendship, it has been said, has no localities, and so it is with the love of God in Christ. The sacrifice of Calvary was designed to embrace the globe in its amplitude; and let us view the question as God views it—let us view as denizens of the universe, and we shall not be bounded short of the north or south pole. Wherever there is a human being, there our sympathies must extend; and since you here are the representatives of the national Church, who have put forth an emphatic expression of faith in the Redeemer's promise, (and in these troublous times this is a glorious thing,) follow it up with deeds proportionate. 'Faith without works is dead.' Let the representative body of this Church commence, and show that the pulse of benevolence has begun to beat higher here, and if so, it will circulate through all the veins of the great system. Let the influence begin here, and it will go throughout the land. Let us arise and rescue India from its horrors. Ah! too long has India been made a theme for the visions of poetry and the dreams of romance. Too long has it been enshrined in the sparkling bubbles of sickly sentimentalism. One's heart is, indeed, sickened with the eternal song of its 'balmy skies,' and 'voluptuous gales,'—its 'golden dews,' and 'pageantry of blossoms,'—its 'fields of paradise,' and 'bowers entwining amaranthine flowers,'—its 'blaze of suns,' and 'torrents of eternal light.' One's heart is sickened with this eternal song, when above we behold nought but spiritual gloom, relieved only by the lightning glance of the Almighty's indignation around a vast moral wilderness, where 'all life dies and death lives,' and underneath one vast catacomb of immortal souls, 'perishing for lack of knowledge.' Let us arise and resolve, that henceforward these climes of the sun shall not be used merely as a storehouse of flowers for poetry, and figures for rhetoric, and bold strokes for oratory, but shall become climes of a better sun—'the Sun of Righteousness,'—the nursery of 'plants of renown,'—that shall bloom and blossom in the regions of immortality. Let us arise and revive the spirit of the olden time, the spirit of our forefathers—let us unsheathe the sword of the Spirit, like them unfurl the banners of the cross, sound the gospel trump of Jubilee—let us enter into a solemn league and covenant before our God in behalf of this benighted land, that we shall not rest till the voice of praise and thanksgiving rise in daily orisons from its coral strands, roll over its fertile plains, resound from its smiling valleys, and re-echo from its everlasting hills. Thus shall it be proved that the Church of Scotland, though 'poor, can make many rich,' being herself replenished with the 'fulness of the Godhead;'—though powerless in regard to worldly designs and carnal policy, has the divine power of bringing many sons to glory, of calling a spiritual progeny from afar, numerous as the drops of dew in the morning, resplendent with the shining of the 'Sun of Righteousness,' a noble company of ransomed multitudes that shall hail you in the realms of day, and crown you with the spoils of victory, and set on thrones, shall live and reign with you for ever. May God hasten the day!"

FROM THE LETTER OF THE REV. MR. HILL, MISSIONARY IN ATHENS, TO BISHOP WHITE.

On the 18th of July, 1831, we commenced our work in this city, then a desolation, by collecting a few poor ignorant children of both sexes. *Four years* have passed, during which we have experienced many trials and vicissitudes. Our faith has been deeply tried. We have been many times cast down, but we live this day to say that the Lord "hath done all things well." Amidst all the changes, confusion, anarchy and bloodshed that have passed over this country, even since we have been here, we *alone* have remained without molestation. The vine of our planting has spread forth its branches, and produces fruit abundantly. It is for you to say how far its offsets shall be sent forth throughout this land.

The means we first adopted to recommend ourselves to this community were, the instruction of their youth, and, as far as our means would allow, administering to their spiritual and temporal wants. In discharging those momentous duties, we endeavored to labor "not as men-pleasers, but as unto the Lord." We endeavored to make our schools not merely the channels of human learning, but to combine with it a knowledge of divine things; so that religion should always be the handmaid of learning: and this we have been able to accomplish; so that we can confidently assert that not an individual, of whatever age or condition in life, has entered our schools, who has not been instructed in his duties to God and man, as an immortal being and as a Christian. During the past year 750, of all ages and of both sexes, have been received into our various schools; 500 have been daily collected together, and the most perfect order and discipline have been maintained. The New Testament, in the vulgar tongue, has been thus carried into hundreds of families. The children love us. Their parents love us for their children's sake. They come to us for advice, for assistance, and in time of trouble for consolation. Daily do we hear them say, "You and the God of heaven are the only friends we poor ignorant creatures have." The moral and intellectual improvement of the children, has brought us to the notice of all classes of the community; and we may say that scarcely a day passes that we have not applications or petitions couched in the most moving language from different parts of Greece, to establish schools,—to send them Gospels, and other books that will open their eyes. "We know that we are blind, we know nothing," say they, "but we wish our children to be enlightened." When we had begun to observe the improvement that was manifest in those who came to our day-schools, we felt the importance of preparing *native female teachers* to carry on our work, and proposed to take under our own roof some young females for that purpose. The proposition met with the immediate attention of some private friends in the United States; and we began by taking two Athenian girls, and the two assistant teachers then engaged in our schools. Upon this hint, about two years ago, a plan was proposed by the ladies of Troy for enlarging this design; which, after having undergone some modifications, and having been the subject of a good deal of correspondence, is actually in extensive operation, and bids fair to prove a most powerful mean of extending and increasing the blessings of female education, and of preparing the way for more direct operations. Here I might stop, and only ask you to exercise your faith in the promises of God's word, while you contemplate the field in which we are laboring. We present to you *five hundred immortal beings*, rescued from ignorance through the bounty of our beloved fellow Christians at home, and daily taught the divine precepts of the Gospel of Christ. We present to you our own family circle of 18 or 20 interesting young females, who have been confided to us (strangers as we are, and professing another creed, as they suppose we do,) by their parents and friends, and from every district throughout Greece—confided to us, too, cheerfully, brought in their parents' and grand-parents' hands, and with tears of gratitude placed under our roof—the ties of nature for a time parted, the prejudice of superstition and ignorance vanquished, obstacles that seemed insurmountable overcome, that their children may receive our instruction. We present to you, beloved friends, these numerous objects of our care, as the *most solid proofs of the perfect and universal confidence* that exists in every part of this country, in the purity of our motives, and the value of our labors, in the estimation of the *people themselves;* and we ask you whether *something has not been done* by your missionaries in Athens to justify the establishment and maintenance of this mission.

Upon those especially with whom we have more intimate intercourse, I mean the females under our own roof, the effect has been most gratifying; and the value of this *domestic instruction* has not been overrated by us. Would that we could bring many more within its influence! They daily learn and have explained to them the word of God. They are constantly brought within the influence of the means of grace. By example and precept they are taught habits of discipline and order, and neatness, and the thousand minor but important duties so grossly neglected in this country. They have access to good books, by which their leisure moments are well filled up. Those who have been with us any length of time, are continually seeking new means of improvement in religious knowledge; and the hearts of some of them, I humbly trust, and firmly believe, have been renewed by the Holy Ghost. This gives us good hope that God will also bless the same means in the case of others. Those who are now daily arriving must remain with us at least four years, and some for a longer period. It is our earnest prayer that God will bless the means which we shall not fail to use, to make them intelligent, enlightened Christians; and then there will not be a *district in Greece* so remote where the influence of the unadulterated word of God will not be felt. This *domestic establishment for the education of the female teachers* which, I again repeat, I consider as the most *important means* that can be devised for the diffusion of sound Christian knowledge among the females of Greece; and the most successful experiment that has yet been made by any missionaries in the Mediterranean, consists, as you know, of those who are sent to us by *order*, and at the *expense of the royal government*, (twelve in number,) and those who have been *selected by us*, and who are supported by the *munificence of private Christians at home*, and by the Female Association of the city of Troy, (N. Y.) In regard to the selection of the government candidates, the minister of public instruction (Mr. Rizos,) has acted in perfect concert with me, and has always shown a readiness to attend to every suggestion I made him. Of the whole number, (12) all have come to us with the exception of one or two, who are now on the road. They are from the following districts. Regard your map, and you will see, that if the Lord spares our lives, and allows us to labor in his cause a few years more, every district in the kingdom of Greece will be supplied with at least one, and in some cases, with two educated, enlightened Christian females, devoted to the instruction of their fellow-countrywomen. Beginning with the Peloponnesus, the districts of Messenia and Laconia, embracing stern, rugged Sparta, and the modern barbarian Mainotes, send us *four*, one of whom is from *Kalamata*, one from *Modon*, and two from *Monembasia*. The district of *Arcadia* sends us one, who comes from Karytana, where is the strong mountain fortress of *Colocotroni*, and the little girl who represents this district, is the god-daughter of that famous old chieftain. The districts of *Achaia* and *Elis* send us two, of whom one is from *Patras*, and one from *Vostitza*. *Argolis* sends us one, who is from Nauplion—eight from the *Morea* in all. From Continental Greece, *Ætolia* and *Acarnania* send us *one*, who is a charming little girl from Missolonghi. The districts of *Locris and Phocis* send us two, making three only from Continental Greece; because we ourselves expressly wished the district of *Attica and Bœotia* to be excepted, that we might make our own selection therefrom. The twelfth girl is from the district of the *Cyclades*, and comes from the island of *Andros*. The only remaining district (there are 10 in Greece) is Eubœa, including the Northern Sporades. No one has yet been selected from that district; but its vicinity to Athens renders it easy for us to send them a teacher, when we shall have prepared some of our *Athenian girls*. Beside these 12 supported by the government, (or rather to the support of whom the government contributes $50 a year for each individual,) we have selected, as the beneficiaries of the bounty of our friends at home, eight girls, of whom four are natives of Athens, one of Crete, one of Tenos, one of Zea, one of Constantinople. The whole number therefore at present is 20. And if our house were large enough, and our physical strength sufficient, we might have *two hundred;* for there is no bound to the earnest entreaties of parents from every part of the country. Even from Macedonia, beyond the limits of Greece, we have an affecting application, and we could not resist the appeal. We have consented to receive a girl from that country on the same terms as the others.

Do not wish to be any where but where you are; nor any thing but what you are. It is a want of communion with God that makes your thoughts run a gadding. Daily beseech the Lord to make your way plain; then leave it to him to direct your steps.—*Beveridge.*

WASHINGTON COLLEGE.

COURSE OF STUDY AND METHOD OF INSTRUCTION

(*Concluded from page* 1015.)

PARTIAL COURSE.

For the accommodation of those students who wish to attend to a portion only of the studies laid down in the regular course, the following provision has been made in the college statutes. "They may apply themselves to any of the studies contained in the regular course, with the privilege of attending the lectures;" and they "may also be prepared to join any of the higher classes in the regular course. Such students of the partial course as pursue their studies for a period of not less than two years, to the satisfaction of the Faculty, will, on leaving the institution, receive an English diploma, as a testimonial of their good conduct and proficiency in learning."

INTRODUCTORY CLASS.

Candidates for admission into college, who are deficient in the preparatory studies, have rooms assigned them in the college buildings, and pursue their studies under the direction of the Faculty, until they are qualified to join one of the regular classes. They are charged the same rate for tuition and room-rent as in the case of regular students, and are required to conform themselves in all respects to the regulation of the institution. The same supervisory care is extended to them as to other students; but they are not considered as members of the college until admitted to recite with the regular classes. This provision has been recently adopted, from an experience of the embarrassment often occasioned by defective preparation in the young men who offer themselves for examination.

RELIGIOUS EDUCATION.

No course can be deemed complete which leaves the pupil ignorant of the grounds of moral and religious obligation, or of the nature of moral duty, as displayed in the revealed will of God. To inform his intellect, without placing it, as far as human means will avail, under the influence of religious principle, would be arming him with a fearful power, which is as likely to be exerted for the destruction as the conservation of the best interests of society. How far the sacred text should be incorporated into a professedly classical course, is a question not yet decided, even by those who justly appreciate the value of biblical instruction to the youth in our colleges. In some way or other, either as a voluntary study, or as a classic, the Bible ought to receive the attention to which it is entitled, by the sublimity of its origin, and by the authority with which it speaks to the hopes and fears of man.

While the writings of such authors as Paley and Butler are studied in the classical course, and illustrated by references to the Scriptures, the principles of revealed religion are more directly inculcated in lectures, by a member of the Faculty, before a biblical class; when connected portions of the Bible are read in the original, their doctrines explained, and the students questioned on the portions under comment. A large number have also formed themselves into an association, holding weekly meetings for religious exercises, serious reading, and the discussion of theological subjects, in which they are not only allowed, but encouraged by the Faculty. At their missionary meetings, an evangelical spirit is awakened and kept alive, by the reading of missionary intelligence, and by the interchange of thoughts on this subject, so interesting to the Christian world at the present day. A considerable fund is annually raised and applied to missionary objects, under the direction of the young men composing the association. These institutions, together with a temperance society, which includes most of the students, have existed in the college for a considerable length of time. Within the last year, the students have conducted a Sunday school in the college chapel, composed of children gathered from the population in the neighborhood, with the most gratifying results in regard to the influence, both on the children and their teachers.

It may be proper to add, that a still greater prominence will soon be given to studies connected with the illustration of the Bible, either by the critical reading of select portions in the classes, or by lectures on the sacred text, or by both.

Prayers are attended every morning and evening in the college chapel, with reading of the Scriptures, when all the students are required to attend. They are also required to attend public worship on the Lord's day, either in the chapel or at such places as their parents or guardians may desire.

GOVERNMENT AND MORAL DISCIPLINE.

The officers of government reside in the college buildings, and visit the students daily in their chambers. It is their wish to be considered by the young men under their charge in the light of friends;- to invite and receive their confidence, and to act toward them in the place of parents and guardians. It results, from the intimacy thus maintained, that the government is parental and persuasory. The character of each student is known to the Faculty; merit is sure to be noticed and encouraged, and a propensity to vice early discovered and reproved. As college is designed, in the view of the Faculty, for the promotion of intellectual and moral improvement, and not for the reformation of the intractable and depraved, persons of doubtful character will be denied an admission, and the immoral removed as soon as detected.

DEFERRED MATTER.

Geneva College.—We learn from the Gospel Messenger that at a meeting of the Board of Trustees of this college, held at Geneva on the 20th instant, the Rev. H. J. Whitehouse, D. D., Rector of St. Luke's Church, Rochester, was elected President of this institution. The question of his acceptance is not yet positively decided.

EDUCATION AND MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE STATE OF NEW-YORK.

Officers and Managers for the year 1836.

President.—Right Rev. B. T. Onderdonk, D. D.

Vice-Presidents.—Rev. David Butler, D. D., Troy; Rev. Thomas Lyell, D. D., New-York; Rev. John Reed, D. D., Poughkeepsie; Rev. James Milnor, D. D., New-York; Rev. John McVickar, D. D., New-York; Rev. John C. Rudd, D. D., Auburn; Thomas L. Ogden, Esq., New-York; Peter A. Jay, Esq., New-York; William A. Duer, Esq., New-York; David Hudson, Esq., Geneva; William Johnson, Esq., New-York.

Treasurer.—Benjamin M. Brown, Esq., New-York.

Corresponding Secretary.—Rev. Henry Anthon, D. D., New-York.

Recording Secretary.—G. G. Van Wagenen, Esq., New-York.

Managers.—Rev. William Berrian, D. D., New-York; Rev. William Creighton, D. D., New-York; Rev. P. A. Proal, Schenectady; Rev. Hugh Smith, New-York; Rev. William Richmond, New-York; Rev. L. P. Bayard, New-York; Rev. M. Eastburn, D. D., New-York; Rev. William Jackson, New-York; Rev. Samuel Seabury, New-York; Rev. R. S. Mason, D. D., Geneva; Rev. F. L. Hawks, D. D., New-York; Rev. Thomas H. Taylor, New-York; William Bard, Esq., New-York; Luther Bradish, Esq., Franklin county; Thomas C. Butler, Esq., New-York; Cyrus Curtis, Hudson; Charles Keeler, Esq., New-York; Thomas H. Hubbard, Esq., Utica; Cornelius Oakley, Esq., New-York; Jacob Le Roy, Esq., Le Roy; C. N. S. Rowland, Esq., New-York; Charles Ludlow, Esq., New-Windsor; Floyd Smith, Esq., New-York; William B. Rochester, Esq., Buffalo; John Stearns, M. D., New-York; John C. Spencer, Esq., Canandaigua; Henry Cotheal, Esq., New-York; Stephen Warren, Esq., Troy; Effingham H. Warner, Esq., New-York; Edward R. Jones, Esq., New-York; Gulian C. Verplanck, Esq., New-York; Samuel W. Moore, M. D., New-York; John Duer, Esq., New-York; A. L. McDonald, Esq., New-York; Anson Blake, Esq., New-York.

Delegates.

St. Luke's Church.—Rev. J. M. Forbes, John W. Smith, Esq.

St. John's Chapel.— ——— ———, James Wallace, Esq.

Trinity Church.—Jacob Lorrillard, Esq., George Jones, Esq.

From the (London) Christian Observer.

Railways—Sunday Travelling.—Proposals have been advertised for not fewer than thirty railways, with an intended capital of more than as many million pounds sterling, divided into about half a million of shares. Since this estimate was made the number has greatly increased. Ought not all prudent, and still more, religious persons to beware of specious seductions, the recoil of which, it may be feared, will be attended with much of the confusion and misery that accompanied the mania of speculation in the year 1826? The public utility of such projects, when well planned and skilfully conducted, is great; but, in these days of crude and hasty legislation, our senators ought to be more scrupulous than they have sometimes shown themselves, in permitting extensive and irreparable injuries to individuals, where the amount of national good was very trifling, or doubtful. But there is one circumstance of alarming character in these projected undertakings—namely, that in scarcely any of them is a prohibition intended against Sunday travelling. Hence the amount of sin and evil will be fearfully appalling; and the utmost promptitude of the friends of piety and decency is required to prevent, if possible, so great an offence against God, and so great a national calamity. The Lord's day petitions were clamored against as vague, and as asking impossibilities; but here is a distinct point: there can be nothing ambiguous in urging that no railway bill shall in future be passed without a clause against sabbath desecration; and if the great body of Christians throughout the land would unite in faith and prayer to compass this object, inundating the tables of both Houses of Parliament with petitions, and earnestly impressing the subject upon their representatives, we might hope, even yet, through the Divine mercy, that the evil would be stayed. In such a matter we should trust that the whole body of the Evangelical Dissenters would zealously unite with the members of the Church of England and the Wesleyan Methodists; and even if the effort failed of its intended object, it would not have been made in vain: its force would bear powerfully upon the general question of the due observance of the Lord's day.

The Clergy.—It affords us great pleasure indeed to find that there was a large assemblage of the clergy of the Established Church in this city on Wednesday last, for the purpose of forming a "Quarterly Clerical Meeting," to promote brotherly love and social intercourse with the friendly interchange of sentiments on the subjects connected with their ministerial usefulness.

We are happy to learn that the harmony which prevailed, and the perfect unanimity with which all the resolutions were passed, afford a sure promise that these meetings will prove efficient for carrying these objects into effect. In the evening the clergy attended divine service at St. George's Chapel, which, we believe, will be the case at all future meetings in Kingston, as they are to be held on Wednesdays. On these occasions, we doubt not, one of the members will be requested to take the pulpit.

Several letters were received from clergymen at a distance, who were prevented from attending the meeting by unavoidable circumstances.

We sincerely hope that these meetings may extend to other parts of the island, and that they may prove effectual in raising the tone of religion and morals throughout the colony.—*Jamaica Royal Gazette.*

ACKNOWLEDGMENTS.

FOREIGN MISSIONS.

Since the last public acknowledgment the Committee have received:—

From Henry Beers, Esq., of Newtown, Conn., being a bequest from the late Mrs. Betsy Beers, to be appropriated to the objects of the Foreign Missionary Society of the Prot. Episc. Church,		$15 00
From L. P. Powell, Treasurer—		
For the mission to Greece,	$17 00	
" " China,	17 00	
For Mrs. Hill's school, from the children of the Leesburgh, Virginia, Episcopal sabbath school,	3 00	
For the Persia mission, being part of the proceeds of the Sunday practice of a young physician,	8 00	
		45 00
By the hands of the Rev. Dr. Milnor—		
From Mr. John Gray, of Fredericksburg, Va.,		100 00
Collection at St. Luke's Church, New-York, on the morning of Sunday, 24th January, in aid of the funds of the Foreign Branch of the Board of Missions, after a sermon by the Rev. Mr. Forbes, Rector of that church,		186 97
By the hands of the Rev. John A. Hicks, Rector of Trinity Church, Rutland, Vt.—		
A Christmas gift from the congregation,	$10 00	
From the Sunday school,	5 28	
And from individuals,	9 72	
		25 00
		$371 97

Ten dollars of the above are for Dr. Robertson's school, and the residue for Foreign Missions generally.

Henry Cary, *Treasurer.*

February 2, 1836.

DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee of the Protestant Episcopal Missionary Society has received the following contributions since his report of the 20th ultimo.

Collected at the monthly missionary lecture, held during the past summer, in St. Stephen's, Edingsville, S. C., by the hands of the Rev. C. E. Leverett, Rector of Trinity Church, Edisto, and St. Stephen's, for domestic purposes,		$15 00
In a note signed, "A Friend," for Bishop Kemper's Diocese,		100 00
From the Rev. George C. Shepard, through Henry Cary, Esq., being part of a new year thank-offering, from five members of Christ Church, Stratford, Conn., for missionary purposes in Illinois,		5 00
The following through the hands of the Rev. Edward C. M'Guire, of St. George's parish, Fredericksburg, Va., viz.—		
The Association for the Promotion of Christianity of St. Ann's parish, Essex county, for domestic missions, by the Rev. J. P. M'Guire,	$40 00	
Female Missionary Association of St. Ann's parish, by the same,	20 00	
Association for Promoting Christianity, South Farnham parish, Essex county, for domestic missions, by the same,	23 65	
		83 65
From Alexander H. Buel, Esq., collected in Trinity Church, Fairfield, Conn., for domestic purposes,		5 00
From Mr. John W. Houghton, Bozrah, Conn., through the Rev. Dr. Milnor,		3 00
Subscriptions at the Church of the Ascension, 25th October last, redeemed, viz.—Richard Oakley, $10 00—A. G. Stout, 20 00—Philip Hone, 50 00—David Hadden, 20 00—Mr. ———, 5 00—Charles Carvill, 3 00—Edward Earle, 3 00—Charles Codwise, 10 00,		121 00
Collected at St. John's Church, Providence, R. I., after sermon by Mr. Dorr,		72 33
From Trinity Church, Rutland, Vt., by the Rev. John A. Hicks, Rector, (of which sum $10 00 is a Christmas present from the congregation—1 28 a Christmas present from the Sunday schools—4 00 collected in Sunday school monthly meetings, and the residue by individuals,)		25 00
For Bishop Kemper's mission, $8 00, being half the proceeds of the Sunday practice of a young physician—and $7 00 for general domestic purposes,		15 00
		$444 98
The Treasurer has also received from the Ladies' Missionary Association of Grace Church, Jamaica, L. I.,		$200 00

The above sum is held, at the request of the donors, subject to the order of the Right Reverend Bishop Kemper and the Reverend Samuel R. Johnson, to be expended by them in the purchase of a site, or sites, for the erection of a church, or churches, in Bishop Kemper's Diocese.

James Swords, *Treasurer.*

New-York, February 3, 1836.

CHURCH OF THE EPIPHANY.

The subscriber as Missionary of the Church of the Epiphany gratefully acknowledges the receipt of the following donations for the benefit of the poor:—

From "A Family of St. John's Chapel,"	$8 00
From "A Lady," two bundles of clothing.	
From "A well-wisher to the poor," with six pairs of stockings,	5 00
From "A Friend," a bundle of garments.	
From "L.,"	15 00
From Mrs. Stevens, a bundle of clothing.	
From Meigs D. Benjamin, Esq.,	10 00
By Miss E. Seymour—	
From Mrs. Samuel Holmes,	5 00
By Swords, Stanford & Co.—	
From Daniel Oakley, Esq.,	5 00
From Mrs. Jacob Sherred,	8 00
From J. F. S., Esq.,	10 00
From "R.,"	5 00
From Theodore Keese, Esq.,	10 00
From ——— ———, post marked Brooklyn,	3 00
From "Z.,"	20 00
By the Protestant Episcopal Press—	
From A. Norrie, Esq., $15 00 for the poor and 5 00 for the Infant School,	20 00
	$124 00

Lot Jones, 192 Allen-street.

February 3, 1836.

COLLEGIATE INSTITUTE,

CHRIST CHURCH, NORTH-HEMPSTEAD.

Reference—The Rt. Rev. Bishop Onderdonk, D. D.

This institution is under the immediate direction of the Rector of the Parish, the Rev. Moses Marcus, who has conducted a seminary many years in England, and is thoroughly acquainted with the routine of school business.

The system of instruction comprises the Greek, Latin, and English languages, the Mathematics, History, Geography, and the more general branches of learning. But the improvement of the understanding is not the sole object of this institution; the strictest attention will be paid to the domestic comfort of the pupils, and to every part of their behavior; it will also be endeavored to fix in their minds the principles of religion and morality, and to make them perceive the beauty, and aspire to the attainment of an honorable and virtuous character.

The terms are, to young gentlemen, under fourteen years of age, for Board and Washing, English and Classical Instruction, $200 per academical year.

In all cases, the necessary books and materials will be furnished at the expense of the pupils, but no advantage will be taken to increase the expense of education. The payments for Boarders are required to be made quarterly, and in advance; and the pupils are expected to provide their own bedding.

Public examinations, embracing all the departments, will take place periodically, at the conclusion of which, prizes of books will be distributed to those pupils whose proficiency and good conduct have been most distinguished. There will also be a school library, to which each young gentleman will be permitted to subscribe.

North-Hempstead is within a convenient distance from the city of New-York, and easy of access, either by steam or land conveyance. The country in which the school is situated is exceedingly healthy, and possessed of great beauties of scenery; the house is contiguous to the church, near to medical attendance, and replete with every convenience for the accommodation of pupils; the premises are extensive, and well suited for their recreation, and every thing concurs to render the labors of a faithful teacher as effectual as they can be in any part of the country.

Further information, with reference to vacations, hours of attendance, and the general rules and discipline of the school, may be obtained on application to the Principal, who will be happy to answer any inquiries on the subject of the institution.

References may also be made to Swords, Stanford & Co., 152 Broadway, New-York.

Parsonage House, Cow Neck,
January 6, 1836. 2m

GRISWOLD'S PRAYERS.

The second edition of Griswold's Prayers is just received. Jan. 6.

PROTESTANT EPISCOPAL PRESS, PRINT.